

The Messenger

"As the Truth is in Jesus."

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REV. P. S. DAVIS, D. D.,

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Poetry.

GETHEMSENE.

Go to dark Gethsemane,
Ye that feel the tempter's power,
Your Redeemer's conflict see,
Watch with Him one little hour:
Turn not from His griefs away,
Learn of Jesus Christ to pray.

Follow to the judgment-hall,
View the Lord of Life arraigned;
O the wormwood and the gall!
O the pangs His soul sustained!
Shun not suffering, shame, or loss:
Learn of Him to bear the cross.

Communications.

For The Messenger.

NATURAL AND SPIRITUAL IN HOLY SCRIPTURE.

X.

III. It is much, of course, indeed very much, when our faith is forced to confess, in the way we have seen, that the idea of a real divine inspiration in the Holy Scriptures necessarily supposes, not only the continuous actual presence of the divine in their constitution as something different from their natural human character, but such a relation between these two constituent powers at the same time, as most clearly shows the spiritual divine to be everywhere first in the structure of Scripture, and the natural human everywhere secondary only and last. But this involves again a great deal more than it might seem immediately to mean. It signifies necessarily not a bare superiority and precedence on the side of the spiritual, as related to the natural, in the constitution of Holy Scripture, but such superior distinction in OVERWHELMING degree.

The moment we are made to feel that the spiritual sense of Scripture is nothing less than the actual mind of Jehovah, living and breathing in it still as really as when it was first "given by inspiration of God," there is an end at once, of course, to all thought of anything like a division of rights between the two powers, nature and spirit, embraced in its mysterious composition. The case admits of no co-ordination of claims, no compromise of dignities, in the remotest degree. However the natural may seem to throw the spiritual into the shade at first view, standing out large to the outward sense while the spiritual lies concealed as it were in limits invisible and infinitesimally small, yet the true ratio of comparison is found to be in the end just the reverse of all such appearance. It is a case to which applies emphatically, what the Baptist says of his relation to Christ: "He that cometh after me is preferred before me; for He was before me; and of His fulness have all we received, and grace for grace. He must increase, but I must decrease. He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth; He that cometh from heaven is above all" (John i. 15; iii. 30, 31).

That unquestionably is the only true relation between the spiritual and natural in the Word of God, if the spiritual be there at all, and not the mere figment of it, made to

stand in its place. And to know and feel the objective reality of its presence there in such view, is to believe in the real inspiration of the Scriptures; and thus to know and feel, at the same time, that the spiritual and divine must be all in all, an immeasurable and infinite quantity, so to speak, in the constitution of God's Written Word; while the natural and human over against it is to be thought of only as next to nothing at all.

In this view, we may apply to the conception of the spiritual here, even in its obscurest and most invisible form, the language of our Lord in regard to His kingdom at large. "It is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." "It is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." So again: "The kingdom of God cometh not with observation"—not with outward natural power and show;—"neither shall it be said, Lo here! or, lo there! for behold the kingdom of God is within you. They shall say to you, See here; or, see there: go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in His day. But first must He suffer many things, and be rejected of this generation."

These words are not quoted at random. They bear strictly on the subject here in hand. For where are we to look for the coming of Christ's kingdom among men, if not in and by the everlasting gospel of His Word? But how shall we look for it there, if it be not under a view of the miraculous constitution of His Word, by which this shall be seen and felt to be of one form and measure with the miraculous constitution of His kingdom? This must at once lift the Word into full conformity with the kingdom; so that the attributes and properties of the one shall be fairly predicable also of the other. The natural side of the Word, therefore, cannot be taken as any adequate introduction into the interior life of the kingdom; and so neither, then, can it serve as an adequate introduction to the interior spiritual life of the Word itself. In other words, as we have already seen, no outside scholarship and study, bestowed upon the natural side of the Word—with never so much outward noise and pretension—can ever reach into the sanctuary of its inward sense. It is only, in such character, a lo here, or a lo there, that comes to endless disappointment and weariness of the flesh. Only when the inward side of the Word comes to its own different utterance and speech, are we met with the full analogy of the declaration, The kingdom of God is within you. Only then do we begin to understand the mystic depth of the oracle, "Speak, Lord, for thy servant heareth!" Only then do we begin to find verified in our souls the import of what is said, when we are told that the coming of the Son of man in His day shall be as the lightning, shining from one side of heaven to the other side of heaven. As also, alas, the melancholy counterpart of that again in those other words, "When the Son of man cometh shall He find faith on the earth?" The coming in both cases being through the glorified illumination of His Word, causing His kingdom to shine forth in its last and highest form.

Here lies exactly the core of the world's reigning unbelief, in regard to Christ and His kingdom. It is a persistent refusal everywhere and always to see and acknowledge the reality of the spiritual world, as something different from the natural world, and infinitely greater than the natural world. As long as men are allowed to rest in the notion of the spiritualistic instead of the real spiritual; that is, to substitute for the spiritual, regarded as positive substance, their own mental abstractions dignified with this title; they find it easy enough to own what they call the internal side of religion in such vague view. But these mental abstractions belong themselves to the natural world, and need in fact no faith for their apprehension. They are no help, therefore, but only a bar, to all sense for the spiritual in its true character. Hence on all sides, an overwhelming tendency, in the

spirit of the age, to get clear of the powers of the world to come in every direction, by confounding them with the powers of the present world. Revelation itself is forced thus to succumb to the demands of natural reason, and the voice of God in the living spirit of His own Word, is required to do homage to the voice and thought of man affecting to exercise dominion over it, through the mere outward letter of the Word.

Over against such enormous insanity as this, we cannot go too far in asserting the true order of all divine revelation; according to which the spiritual side of it must everywhere rule its natural side, not only in part, but in whole, so as to be in this the very life and soul of all it is found to be in such organic union and conjunction. So in Holy Scripture, if we believe it to have been given by actual inspiration of God, there can be no room for a moment's doubt, with regard to what this heavenly inspiration in it is, perpetually, as related to its outward letter. It is the supernatural objectively present in the natural. In this view, it is the inmost and highest sense of what they are both together as the Word of God. It is not only superior to the natural, but so superior, that this must be counted as nothing in comparison with it. It is the fount source of all that can enter into the composition of Holy Scripture, regarded as the Word of God; to such extent that even the natural itself, instead of ruling the result in the least degree, must come under its organic, new creating power, before it can be any real part of Scripture whatever. In other words, the interior sense of Scripture, in such supernatural view, must govern also entirely its outward natural sense. Just as food taken into a living body, must undergo assimilation from the law of life in the body, before it can become itself a part of the body. The spiritual sense of the Bible in this way, as related to its outward sense, is what the germ and plastic principle of life is universally to its entire concrete growth. It is in the natural outward sense, as the soul is in the body; and where it is not so felt and apprehended, the body of the outward sense is no better than dead.

But what shall we say now of the extent and measure of this inward sense of Holy Scripture, as reckoned from the observatory of its highest merely natural sense? In the common speech of a thoughtful man, there is always vastly more than finds full outlet through his words. How then must it be with the mind of God, uttering itself with all the fulness of heaven in His holy Word? Inspiration, in the case of the Scriptures, means necessarily in this view an inward sense everywhere, which goes beyond all human or angelic intelligence; a strictly boundless divine sense; an infinite sense, transcending the visual reach of all worlds and ages. And yet our exegetical and didactic divinity is forever pleasing itself with the dream, of actually mastering and exhausting this inward illimitable meaning of Scripture by scientific approaches toward it through its mere letter! Who can help feeling in this the cumulative irony it serves to throw on the whole false view of divine inspiration, which I have been trying in these articles to expose?

J. W. N.

For The Messenger.

JESUS, THE GRAND MODEL CHARACTER.

The study of character is one of the chief sources of social cultivation. By a knowledge of human nature in a general way, we may gain both refinement and power, such as may be of immense account to us personally, and to the social order with which we stand in connection; and by the study of the lives of representative men, we may get an insight into the genius of nations, and into the profoundest movements of history. Such are the resources at our command in the ordinary course of human events. There is, however, a character which has proven itself to be the grand central key to all human greatness, and to the social progress of the race. This character deserves to be held up and studied as the grand model of humanity, and as the beneficent guardian spirit of the destiny of all men.

Jesus was born and brought up among a people, whose character and history were unusually marked. They were rigidly secluded from all the rest of the world by theocratic enactment. Their national training in

every way was intended to give rise to a strong sense of superiority, and to keep them from social fellowship with the entire outside idolatrous world. But when Jesus lived, they saw themselves conquered by one of the hated nations whom they despised. At that time they were under the dominion of Rome, whose legions they were forced to endure within their territory and near their temple, and from them the hated tax-gatherer extorted, for the support of an idolatrous government, what they regarded as due only to the service of the one true God. Hence their hatred against this foreign oppressor glowed intensely, and the desire for political deliverance was the ruling passion of the day.

In the midst of this state of affairs Jesus grew up, and put Himself forward as the great deliverer. His first words were, "Repent, for the kingdom of heaven is at hand." Thus He struck a tender chord in the Jewish heart, and multitudes thronged Him. To these He preached a famous sermon, but said not a word of Rome, of Judea, of conquest, of political independence, of the glories of the chosen people, of the coming of all nations to the temple on Mount Zion. He spake indeed of a kingdom, the benefits and felicities of which were to be received only by the humble and pure in heart; and from which all are to be excluded, who do not cultivate a new spiritual disinterested virtue. Instead of war and victory, He demanded of His hearers that they should love, forgive, and bless their enemies. Mercy, benignity, peace He sets forth as the sublime badge of citizenship in the new realm, which is not to be encumbered by any of the narrow partisan distinctions of tribe or nation. Instead of the riches of this world, He told His followers to lay up treasures in heaven. Such is the policy He proclaimed at the very beginning of His mission. A marvelous answer this was to the hopes and expectations of His people, and marvelous above measure is the character which gave the answer.

As said before, He was born and grew up among a people, who were ruled by one burning passion, and who threw all the energies of their souls into the expectation of an earthly deliverer. And He lived among them in poverty, seclusion, and circumstances fitted to contract His thoughts, ideas and hopes. From every influence of these surroundings He escapes, and rises to the sublime level of universal good-will and amity. He remained completely untouched by the feelings that prevailed around Him, and which were sanctioned both by religion and patriotism, as if He had been brought up in another world. A far more sublime purpose ruled Him than ever dawned upon sage or hero. Hence He was left to carry His work alone. The nature and design of this could be grasped neither by Jew nor Gentile, and Jesus fell a victim to the narrow carnal spirit of His age. His was a work unparalleled in beneficence, in vastness, in moral grandeur. If all fell below His lofty ideal, He never did, and herein lies the grand secret of His supremacy. It is saying but little when we call Him the grand model of universal manhood. He claims for Himself a divine office, a superhuman dignity, and in no instance has this standard proven too high for His spotless personality. In Him the Jew and the carpenter's son wholly disappear, and a new being of a new order is taking part in the affairs of the world. He speaks in the full consciousness and power of a being related to all men, and to all nations. A narrower sphere than the whole world never comes into His counsels, as the proper limit of His beneficence; yet His style is natural and spontaneous, no swelling words or pompous language ever escaping from His lips, while He felt sure of bringing about a world historical revolution in all the affairs of men. When He spake of His powers and designs, it was to Him simply as if we exert our ordinary capacities. In a word, the natural and the supernatural were so intimately blended in His person, that we recognize in Him not only a grand model, but a most potent central historical leadership to the race, and find in the sober reality of His life, an infallible warrant of the gradual growth and final universal triumph of His reign.

Judging from the convictions and high aims of Jesus, one might naturally suppose that He surrounded Himself with a corre-

sponding royal display, and that He lived in a manner separate from the multi-udes around Him, just as great characters generally are in the habit of doing. He came with the consciousness of more than human greatness, and to accomplish an infinite work, but He coveted neither a palace nor a royal retinue. He went about on His mission in the ordinary dress of the social circles in which He was brought up. His intercourse with the poor, the ignorant, and the degraded was without formal restraint. He went into the houses of hated publicans and sinners, and eat with them, while He was not tainted by any of the social corruptions of the day. He had not where to lay His head, but He met the people on the seashore, on the hills, in the desert, and in the streets of the city, always proving Himself equal to the boundless demands of His beneficent calling. Certainly He might have lived differently, since all the resources of nature were at His command. He made Himself poor that He might make others rich, and He came down to the level of all only that He might lift them up to His own high moral and spiritual level. In Him are combined the spirit of humanity, in its tenderest, lowliest form, with the consciousness of unrivalled and divine glories.

He was at a marriage feast, and He provided the guests with one of the means of innocent festivity, without bewildering their brains or robbing them of their sober senses. Those in bodily and mental want or misery, did not apply to Him in vain. He welcomed children into His presence, took them into His arms and blessed them. At one time He dined with a Pharisee. A woman came and washed His feet with her tears and wiped them with her hair. He allowed this without a word of remonstrance, although the touch of such a creature was regarded as pollution. In reply to the prejudices of His time and all mistaken pride, He told the Parables of the Lost Sheep and of the Prodigal Son. While they were leading Him away to be crucified, some women of Jerusalem followed weeping; He tenderly admonished them not to weep for Him, but for themselves and their children. Whilst His enemies scoffed at Him on the cross, and scornfully reminded Him of His high aims, His only notice of them was the prayer: "Father, forgive them; for they know not what they do."

Such are but a few facts from the life of Christ, which are amply sufficient, however, to prove that He stands alone in history and has no rival. How to account for His extraordinary superiority, has been and is still the vexing problem of an unbelieving world. Some have tried to escape from the force of His personality by treating Him as an impostor, only setting down the unvarnished story of His life as a fiction; but the idea of disposing of such a life in such a way, has proven to be a heavy piece of work. If Jesus intended to deceive and to gain selfish ends, the course which He took to accomplish His aims is so singular, that it cannot be accounted for by any known and acknowledged tests of character. And should His biography be the invention of a simple-hearted quartette of Galilean fishermen, the production would stand out before the world as a phenomenon by far more difficult to explain than the sober reality of the Gospel narrative itself. These facts have driven some into the notion, that this difficulty may be gotten over by regarding Christ as a beneficent enthusiast; but this view has the misfortune also of being radically at variance with the actual workings of His mind and His self-possessed, quiet, and calm demeanor. If He was an enthusiast, or a fanatic, why did He never lose His balance and violate His sublime maxims of love, forgiveness, humility and peace, in the midst of His manifold and sore trials?

Whatever men may have done against Jesus and His cause, or may yet do against Him, His personality is such a rock on which all their objections will be wrecked much more likely, than that the triumphal march of His reign will be prevented by them. Let the contending forces gather around Him, therefore; the closer they come the better. If it were possible that the powers of Hades should prevail against all else, here they would likely find an effectual check. He has long been in the vital centre of the social world, and public opinion is gradually approaching the high standard of His spotless humanity. While He lived in the world His sympathies were with all, and so are they still, though He is raised into glory; hence self-love, self-respect, and self-interest dictate, that the love and sympathy of all should be with Him and His beneficent supremacy. Arguments may fail and evidences may fall short, but the glowing, living reality of the character of Jesus will move on the current of the world's life, until there shall remain none to gainsay or to oppose.

I. E. G.

Family Reading.

"LET NOT YOUR HEART BETROUBLED."

I know not now, how strong the faith must be,
How high the courage, I shall need to die;
But Jesus knows; who tasted death for me,
His tender love will all my wants supply.

Alone, my fainting heart and flesh would dread
The river's depth, the valley's awful gloom;
But through their darkness Life itself has led—
Death's shadow only lingers at the tomb.

Yes, Lord, the river knows Thy presence well;
It cannot hide Thy foot-prints with its flow;
And when the rising waters round me swell,
The stones of witness, I shall see below.

Alone, my soul would fly in swift dismay,
From light unvel'd, and perfect holiness;
But oh! exceeding fair is its array—
Thy blood its cleansing, Thine its righteousness.

Thou art my refuge, Thou my sure repose!
What then these fears, but faithless doubts of Thee—
Whose lifting up, led captive all my foes;
Who, from the sting of death, hast made me free?

It may be, that my feet must touch the brink,
Before the fords of Jordan I discern;
But all along the way, are food and drink,
And steadfastly the lights of promise burn.

Thy staff, the King of Terrors cannot shake;
"Nor height, nor depth," Thine own, from Thee divide!

To "fall asleep," and "in Thy likeness wake,"
This is my hope, dear Lord, for Thou hast died.
—Church Journal and Messenger.

ST. MARGARET.

Near the close of the eleventh century a little band of exiles landed on the shores of Scotland near Queensferry. The bay in which they anchored is called St. Margaret's Hope. It was the royal family of England going to ask the protection of the King of Scots. The Normans under William the Conqueror had invaded England, and in a few years the tanner's grandson had made himself master of the kingdom. Harold the King having been slain, his family were driven from the realm.

Wearied and faint hearted was the little band as it proceeded on foot to the king's palace in Dunfermline. Malcolm Canmore, who at this time was king of Scotland, was the son of King Duncan, whom the cruel Macbeth slew, and who during the reign of the usurper of his rights had sought refuge in England, where he waited the time and opportunity to recover his father's throne. Thus, having known the reverses of fortune himself, King Malcolm was very willing to shelter the fugitives. He received the party, which consisted of the widowed queen, her family and attendants, with the greatest cordiality and made them welcome to his castle. Perhaps he had known the family of Harold during his stay in England in the days of Edward the Confessor. However this may have been, a short time after the arrival of the exiles there was a royal wedding at Dunfermline, and Margaret, the Saxon princess, was proclaimed Queen of Scotland.

The young queen was of an energetic disposition, and her influence was soon felt in the kingdom. Being fond of dress and show, she wore magnificent clothing, and greatly increased the splendor of the king's court. It is said that she caused the royal table to be served with gold and silver plate. It was Margaret who introduced the tartan into Scotland, which afterwards became almost the national dress.

But the great aim of Margaret's life was to make her religion the religion of the nation. She was a most zealous disciple of the Church of Rome. Indeed the practice of long fasts and severe penances is said to have undermined her constitution and to have caused the disease of which she died. Among her religious duties were the following: Every morning she prepared the food of nine orphan children and fed them on her bended knees, and every evening she washed the feet of six poor persons. The religion of Scotland at this time was the ancient Culdee, but not so pure and true as when they first learned it from the lips of the good old Columba, else the Queen would not have found her task so easy. She would assemble the Culdee ministers, and with the King for interpreter (Margaret spoke in Saxon while the Culdee understood only Gaelic), would carry on long and eloquent discussions with them upon religious subjects. Margaret, of course was always the victor upon these occasions; and by her energy and zeal at length succeeded in establishing the faith of Rome upon Scottish soil.

During long years afterward many a noble martyr perished in endeavoring to undo the work which Margaret, the daughter of Harold had done.

Strange that the exiled child of a king whom the Holy Father at Rome had pronounced a usurper, should be foremost in laying the yoke of Rome on the country which had sheltered her. How-

ever, to reward her services, after her death she was made a saint; and her beautiful auburn hair, which had so often glittered with golden combs, was long shown as a holy relic, endowed with the power of working miracles.

Margaret died at the Castle of Edinburgh. Her death was hastened by the sudden announcement that her husband and son had fallen in battle with the English. She was the mother of three kings of Scotland: Edgar, Alexander I. and David—St. David the sore saint to the crown. G. F. M.

IN A HURRY.

Staid and deliberate people succeed best in life. Those who are always in a hurry are apt to err. It is not the amount of work accomplished that exhausts the strength and leads to a breakdown; it is the effort made, and the worry of making it, that overtax the energy of control and the strength of action. Perhaps one of the most prolific causes of collapse in recent times has been the lack of training. This is not sufficiently recognized. In the old days of "apprenticeship," and slowly built up qualifications for work, youths were specially trained for their business in life, and the difficulties of the career came upon them gradually. Now one-half of the laborers in any department of industry have entered it in some sudden way, and industry has become a general melee, in which those who can by effort accomplish the greater results are counted successful. The effortless, though not always the least capable, are vanquished. What takes place in regard to work finds its parallel in, and is to a great extent the cause of, the hurry and worry of the busy world as a whole. Everything and everybody presses forward at a high speed, and success means outrunning competitors. If you would have safety, adopt an orderly method. Train yourself to this end. The man with a weak heart who endangers his life by hurrying to catch a train, unless under altogether exceptional circumstances, is probably the victim of a defect in early training, which leaves him at the mercy of impulse without order; or he is striving to fill a place in life for which his chief qualification has been the faculty of accomplishing by effort more than can be achieved naturally by steady labor. It is hurry that kills.

MOURNING.

As we look back upon the struggles of man, up to the present stage of civilization, we find that many and varied have been the means devised by him for showing forth to the public the grief ensuing upon a death.

The Hebrews of old found vent for their feelings upon the death of relatives and friends in frantically smiting themselves and tearing their garments and hair. They neither bathed nor shaved, nor did they cut their nails, nor dress themselves. Their beds were not made up. They shut themselves up in their houses, and saluted nobody. Fortunately the period for these exhausting manifestations was short, being mostly seven, and never over thirty days. The mourning customs of the Egyptians were similar to those of the Hebrews, with slight variation. Their women ran crying through the streets.

Among the Greeks and Romans also, mourning for the departed was conducted in much the same style, but carried to a greater extreme. They wore a coarse black stuff for apparel, and rolled themselves in the mire or dust. They put ashes on their heads, tore their hair, shaved their heads and scarred their faces. They cried aloud with often-repeated drawing tones of lamentation. They excluded themselves from all entertainments and public solemnities, as well as denied themselves the pleasure of music, and drank no wine. When a popular general died the whole army cut off their hair and the manes of their horses.

Among the Syrians, exhibition of grief was deemed so unmanly that any man wearing mourning was compelled to put on female attire.

There are many curious ways of manifesting sorrow for the departed still existing in Arabia. While the men show no evidence of grief, the women stain their hands and feet with indigo, which they wear for eight days. During this period they will drink no milk, its white color not according with the gloom of their minds. In Syria they have very effective scenes at funerals, by means of hired mourning women, who are adepts in the art of weeping. A death there is often a ruinous event for the finances of a family, the commemorative feasts being so costly and so indefinitely prolonged. White is the color of mourning in China. All their apparel, even the cord which ties the gowns, and the very shoes, must be of that color. The wearing is enforced by law under heavy penalties. They em-

ploy mourning women at their funerals, who appear to have immense fountains of tears at command. The Japanese also mourn in white. They shut themselves up in their houses for fifty days, during which time they neither shave their heads nor cut their nails.

Among savages are found many curious customs for mourning the dead. With the Africans, in Nuhier, the business of loud lamentation is understood to perfection, and if a man die leaving a little property, it is most likely wholly exhausted by the feasts which are held in honor of his memory. If a woman die, her friends of her own sex continue for many successive evenings after her funeral to make pilgrimages to her grave. Man must not look upon these mourning duties. Arrived at the grave, the whole neighborhood is made to resound with their lamentations and wailings. Among some yet more savage people, the Feejee Islanders, we find that some fifty or a hundred fingers are amputated and placed over the tomb of a chief, and although they fast until the evening during the first ten days after his death, the period is enlivened by comic games held in honor of his memory. Among the Sandwich Island natives, they blacken the lower part of the face, in mourning, and give a permanent expression to their sense of bereavement by knocking out their front teeth.

It seems quite evident that as man is elevated he shakes off the coarse idea of turning the sacred period, when a soul has just past from among us, into a time of any sort of riotous excitement. Even such violent weeping as we hear of, not very long back, would not be approved now. Chateaubriand tells of the great credit that was given to him for the manner in which he wept at his daughter's grave.

We see that the most excessive demonstrations for sorrow have attended an era in this world's history which we have left behind. It is a sad thing, however, that we have such a gloomy relic of former days among us as the black garb, by which the brightness of many a life is blighted. It is a mere matter of fashion—worn by the majority of the world for no other cause. I have known a widow driven to wear black, for which she had an abhorrence, and which her husband had never allowed her to wear, by the fact that "people would think she did not treat his memory with respect." She could not face Mr. Grundy. It is through the dread of this same personage that many spend the last cent they have in order to procure black clothing. The poor copy the rich. A man dies, and perhaps, after a handsome funeral is paid for, and the family attired in black, there is not as much money left as will buy a loaf of bread.

During the sacred period, when the loved form from which the spirit has just departed, remains with us, what a desecration it seems to have the mind distracted by thoughts of our clothing. How paltry and utterly insignificant an occupation.—Progress.

LEGENDS OF THE ROSE.

In the neighborhood of Jerusalem is a pleasant valley, which still bears the name of Solomon's Rose Garden, and where, according to a Mohammedan myth, a compact was made between the Wise Man and the genii of the Morning Land, which was writ, not in blood, like the bonds between Faust and Mephistopheles, nor in gall like our modern treaties, but with saffron and rose water upon the petals of white roses. In Paris in the sixteenth century an edict was issued requiring all Jews to wear a rose on their breast as a distinguishing mark. In the Catholic Tyrol, in the present day, betrothed swains are expected to carry a rose during the period of their betrothal as a warning to young maidens of their engaged state. Roses have played and still play an important part in popular usages in many other parts of the world. In Germany young girls deck their hair with white roses for their confirmation, the entrance into the world, and when at the end of life's career the aged grandmother departs to her eternal rest a last gift in the shape of a rose garland is laid upon her bier. Julius Caesar, it is recorded, was fain to hide his baldness at the age of thirty with the produce of the Roman rose gardens, as Anacreon hid the snows of eighty under a wreath of roses. At mid-Lent the Pope sends a golden rose to particular churches or crowned heads whom he designs especially to honor. Martin Luther wore a rose in his girdle. In these instances the rose serves as a symbol of ecclesiastical wisdom. A rose was figured on the headman's axe of the Voehmgericht. Many orders, fraternities, and societies have taken the rose as their badge. The "Rosicrucians" may be instanced. The "Society of the Rose," of Hamburg, an association of

learned ladies of the seventeenth century, is a less known example. It was divided into four sections, the Roses, the Lilies, the Violets, and the Pink. The holy Medardus instituted in France the custom of "La Rosierre," by which, in certain localities a money-gift and a crown of roses are bestowed on the devoutest and most industrious maiden in the Commune. The infamous Duke de Chartres established an "Order of the Rose," with a diametrically opposite intention. At Treviso a curious rose feast is or was held annually. A castle was erected with tapestry and silken hangings and defended by the best born maidens in the city against the attacks of the young bachelors, almonds, nutmegs, roses, and squirts filled with rose-water being the ammunition freely used on both sides.

TRAILING ARBUTUS.

Trailing Arbutus,
Fragrant and fair,
Telling of spring-time,
Dewy and rare.
Up from the earth mould,
Beautiful, sweet,
Cometh the blossom
Here at our feet.

Flowers like angels
Born in disguise,
Bringing fresh beauty
Down from the skies,
What is your mission,
Lowly and sweet,
Beautiful flowers,
Here at our feet?

Telling of goodness,
Watch-care, and love,
Your ministry here
Our dull hearts to move:
Beautiful flowers,
Silent and sweet,
God's love is shining
Here at our feet.

—Exchange.

A FEW FACTS ABOUT RAINBOWS.

Every rainbow is circular in form—sometimes, when the sun is low, an observer from an elevated position may see a complete circle, but generally the earth causes them to appear as arcs of greater or less periphery. The centre of every bow may be found on a line drawn from the sun through the eye of the observer. The radius is equal to the distance of this center from the eye, making the diameter of the bow twice its distance away. The bow is formed by the refraction and reflection of the sun's rays, each drop of rain acting as a prism and refracting the light into the seven primary colors of the spectrum. Let us take the story of a single drop. As it falls in the clear sunlight, the ray strikes it obliquely, and is divided into seven colors, which are reflected above your head; as the drop falls the violet reaches the range of the eye, then follow the other colors in succession until they again pass out of the range of vision. The quiet succession of the fallen drops gives the appearance of continuity. The bow has some depth as well as breadth—varying with the density of the rain and the piercing power of the light. The breadth of the bow is also dependent upon the direction of the drops; determined by the wind and distance of bow, involving the measurement of five ever varying angles. Whether any one has ever before given the exact measurement of any particular rainbow I am unable to say—certain it is that no two persons ever saw precisely the same bow for two seconds of time. How interesting is the study of nature! When we look into the works of Him "who hath set his bow in the cloud" we must with wonder exclaim, "What hath God wrought."

WHAT IS IN THE BED-ROOM.

If two persons are to occupy a bedroom during a night, let them step upon weighing scales as they retire, and then again in the morning, and they will find their actual weight is at least a pound less in the morning. Frequently there will be a loss of two or more pounds, and the average loss throughout the year will be more than one pound. That is, during the night there is a loss of a pound of matter which has gone off from their bodies, partly from the lungs and partly through the pores of the skin. The escaped material is carbonic acid, and decayed animal matter, or poisonous exhalations. This is diffused through the air in part, and in part absorbed by the bed-clothes. If a single ounce of wool or cotton be burned in a room, it will so completely saturate the air with smoke that one can hardly breathe, though there can only be an ounce of foreign matter in the air. If an ounce of cotton be burned every half hour during the night, the air will be kept continually saturated with smoke unless there is an open door or window for it to escape. Now the sixteen ounces of smoke thus formed are far less poisonous than the sixteen ounces of exhalations from the lungs and bodies of the two

persons who have lost a pound in weight during the eight hours of sleeping, for while the dry smoke is mainly taken into the lungs, the damp odors from the body are absorbed both into the lungs and into the pores of the whole body. Need more be said to show the importance of having bed-rooms well ventilated and thoroughly airing the sheets, coverlets and mattresses in the morning, before packing them up in the shape of a neatly made bed.

TRUST IN PROVIDENCE.

I have known a timid traveler whose route lay across the higher Alps, on a path that, no broader than a mule's foothold, skirted a dizzy precipice, where we saw the foaming river far below diminished to a silver thread, find it safest to shut her eyes, nor attempt to guide the course, or touch the bridle where a touch were fatal, throwing the steed and rider over to bound from shelf to shelf and be dashed to pieces in the valley below. And there are times and circumstances, when to be saved from falling into sinful doubts, and even into blank despair, the believer must, if we may say so, shut his eyes, and committing his way to God, let the bridle lie on the neck of Providence, and walk not by sight but faith.

Useful Hints and Recipes.

NOTE.—The following are selected from the Recipes given by Miss Dods, during her recent lectures in this city on cookery. We clip them from the Record.

MISS DODS' VENOISE PUDDING.—The ingredients are five ounces of bread crumbs, four ounces of sugar, three ounces of Sultana raisins, two ounces of citron, half pint of milk, one teaspoonful of essence of vanilla, the yolks of four eggs and one glass of sherry. Steam an hour and a half.

FISH CAKES.—The receipt given for fish cakes included one pound of potatoes, one pound of codfish (boiled), pepper and salt, two eggs, one tablespoonful of cream, one-half ounce of butter, and a few tablespoonfuls of bread crumbs. After breaking the boiled fish into small pieces, grate the potatoes while hot upon it through a sieve; add one-half ounce of butter, the yolk of the eggs, the cream and mix all well together; when seasoned with pepper and salt, divide the mass into small flat cakes on a well-floured board; beat the whites of the eggs, and having coated each of the cakes with it, roll them into the bread crumbs; fry in hot fat or lard for two minutes. As soon as the cakes are done place them on a piece of paper that the superfluous grease may be absorbed from them.

SOUP STOCK AND SOUPS.—Soup stock, she said, should always be strained through a coarse cloth. The whites of eggs which are placed in the pot collect the impurities, and, when strained, this foreign matter is caught in the cloth and the stock is left perfectly clear. To make Italian soup with this stock she used circular pieces of turnip and carrot, and some green part of the leeks, these first to be boiled until tender. By cutting long, thin shreds of carrot and turnip, which have been boiled five minutes, and placing in the stock, it makes what is called Julian soup. Soup can be made brown by adding a few drops of caramel. To make a pot of this mixture it requires one pound of coarse sugar and one pint of cold water. The sugar is placed in a dry pan and put over the fire. As soon as it melts mix in the water slowly. When it has boiled remove it from the fire and bottle.

CHARLOTTE RUSSE.—In making Charlotte Russe she required a quarter pound of lady-finger cake (sponge finger biscuits), one pint cream, half ounce gelatine, the whites of two eggs, one teaspoonful of essence of vanilla, one ounce of sugar, a few dried cherries—preserved cherries with stones out—and a half gill of cold water. The gelatine was put in cold water to soak. The lady-fingers, in the meantime, were cut lengthwise, so they would fit closely together, and were then placed side by side within a small pan. The gelatine was then carefully melted over the fire so as to not get too hot. A pint of cream was whipped, to which was added one ounce of granulated sugar. Take the whites of two eggs and whip them until they are very stiff, adding a little dry salt. When the whites are whipped to a very stiff froth add to the cream the vanilla and the gelatine. Pour gently into this, stirring all the time, the melted gelatine and then mix in very lightly the whites of egg. When well mixed, stand one side until it begins to set, then pour into the mould in which the cake has been arranged, and allow it to stand until well set. A few dried cherries were first dropped into the bottom of the pan for flavor.

Miscellaneous.

A ROSE IN A GLASS.

Only a rose in a glass,
Set by a sick man's bed;
The day was weary, the day was long,
But the rose it spake with a voice like a song,
And this is what it said:

"I know the wind is keen,
And the drifted snows lie deep;
I know that the crusted ice lies spread
O'er the laughing brook and the lake's blue bed,
And the fountains rush and leap.

I know, I know all this;
Yet here I sit—a rose!
Smiling I sit, and I feel no fear,
For God is good and the Spring is near,
Couched in the shrouding snows.

Canst thou not smile with me?
Art thou less strong than I?
Less strong at heart than a feeble flower
Which lives and blossoms but one brief hour,
And then must droop and die?

Surely, thou canst endure
Thy little pains and fears,
Before whose eyes, all fair and bright,
In endless vistas of delight,
Stretch the Eternal Years!"

Then over the sick man's heart
Fell a deep and hushed repose,
He turned on his pillow and whispered low,
That only the listening flower might know;
"I thank thee, Rose, dear Rose."

—Susan Coolidge in the Independent.

CHINESE GOVERNMENT AND CHILDREN OF THE POOR.

In order to save these innocent victims from the death to which the extreme poverty of their parents would almost inevitably devote them, the Chinese government has looked with favor upon their being "exposed," and has made this course as easy as possible, by divesting it of every feature which might make it ignominious in the sight of the public; furnishing gratuitously abundant aid in such cases, and giving it the protection of the strictest surveillance, under the guardian-care of the mandarins.

At Pekin, every day at early dawn, five wagons, each drawn by an ox, pass through the various sections into which the city is divided (that is to say the northern, the southern, the eastern, the western, and the central sections; for so it is divided). Notice of the time when these wagons will pass is given by certain signals, and all who have children, living or dead, to entrust to them, give them over to be carried to the *Yu-in tang*, that is, to that charitable institution, in which are physicians, matrons and nurses, which the sovereign maintains at the expense of the State; where there are, besides, mandarins to watch over its decency and good order, and where the whole management is submitted directly to the judges of the high tribunals, called in Chinese *Li-pou*, which may be rendered by "the tribunal having the oversight of the rites, morals and customs of the people." Children who are sick are placed under the care of nurses; and the dead are deposited in a species of crypt, where they are covered with quicklime, in order that the flesh may be speedily consumed.

Once each year, in Spring, the commissioners appointed by the *Li-pou*, and chosen from among the mandarins composing this tribunal, repair with much ceremony to the *Yu-in tang*, and there preside over the erection of a funeral pile on which the remains of these little bodies are burned to ashes.

So long as the funeral-pile is burning, a company of *bonzes* (priests) surrounds it, repeating prayers, which they address to the spirits of the earth and to the genii presiding over births, beseeching them to show more favor to these little ones in that future time when they shall re-appear under a new form.

When the prayers are ended, and the funeral pile entirely consumed leaving only ashes, the mandarin commissioners cause every one to withdraw, and they themselves retire, to return the following day and preside over the ceremony of the removal of these ashes. This ceremony takes place with the same pomp as that of the preceding day. They collect the cold ashes carefully, place them in a sack, and depart to scatter them on the surface of a river, or a neighboring stream. The priests again offer prayers, in which they entreat the spirits of the waters, and those which preside over generation, to cause that these ashes, quickly dissolved, should exhale in vapor and not remain long without entering again into the formation of some other beings like those whose remains they are, but so fortunate as to live longer than they did.

The people are induced to believe that the reason why these ashes are not buried, instead of being strewn upon the water, is because the ashes, scattered on the river, being more quickly dissolved than they would be in the ground, are sooner in a condition to be restored to their former state by evaporating with the water; but the true reason is that before the establishment of this ceremony

the government had discovered that these ashes were put to an improper use in magical performances, or in chemical processes, in order that the composition of certain substances might be thereby perfected. It is especially claimed that these ashes, mixed with the ingredients from which porcelain is made, render it firmer, more translucent and much more beautiful than it would be without them.

If this be the actual effect, which the presence of the phosphate of bone renders quite probable, it would not be impossible to obtain it from the ashes of the bones of young animals.

Once each month the same deputies of the *Li-pou* make their regular visit of inspection. They inform themselves as to the number of children, and substitute fresh nurses where needed, or in place of those who have reached the limit of their engagement, which never extends beyond three years. In short, they see for themselves whether everything is in order, and correct abuses if any have crept in.

The Institution is open at all times to those who, having no children of their own, wish to meet this want by adopting from among the wards of this hospital a child whom no one can claim, and whose age is such as to lead them to hope for as warm a love as they would receive from an own child. The extreme desire of the Chinese to leave some one behind them who will mourn for them at their death, and pay to their memorial-tablets all those honors which filial piety in China lavishes upon the representation of their ancestors, is the reason why so very few are found a part, at least, of whose happiness does not consist in having male children.—*Sunday Afternoon for March.*

THE EPIDEMIC OF DRUNKENNESS.

Drunkenness has been by many believed to be on the increase, at any rate in higher circles. It is curious to note that just 150 years ago an epidemic of drunkenness seemed to break out in England. The passion for gin drinking had got hold of the masses, and the result was, in London at least, that increase in the population was almost wholly checked. Before gin became popular the consumption of beer was enormous. Almost a third of the arable land in the country was devoted to barley. In 1688, with a population of 5,000,000, very nearly 12,000,000 barrels of beer were brewed. Up to this time our distilleries were very insignificant, and French brandies were far too dear for the masses. But hatred to France led to the encouragement of home distilling, the trade was thrown open, and in 1689 the importation of foreign spirits was absolutely prohibited. Then gin drinking began, and in 1735 the British distilleries manufactured nearly 5,500,000 gallons. Gin cellars where men could get "a drink for a penny, dead drunk for two pence, and have a straw for nothing," abounded. Hogarth's "Beer Street" is bad enough, but his "Gin-lane" is so horrible that, but for contemporary descriptions, we should deem it an exaggeration. Legislation endeavored to check the evil, but laying on a heavy duty merely produced a great deal of illicit distilling. The consumption arose to more than 11,000,000 gallons, and Fielding prophesied that, "if the drinking of this poison is continued at its present height for the next twenty years, there will be very few of the common people left to drink it."—*London Quarterly Review.*

THE TOMBS OF THE HEROES NEAR TROY.

In a letter dated from Athens, the 23d of January, Dr. Schliemann speaks of having that day received a telegram from Sir A. H. Layard, her Majesty's Ambassador at Constantinople, to the effect that he had obtained for the Doctor permission from the Turkish Government to sink shafts in the large conical tumuli traditionally known as the tombs of the heroes, of which there are not a few scattered over the plains of Troy. The concession extends to the village of Koum-Kale. All these explorations the discoverer of Ilium deems of capital interest to historical science. He is, of course, well aware that half a dozen at least of these heroic tumuli have been explored already, Sir John Lubbock having been the latest experimenter in this way, and that no result whatever has been obtained in a single instance. Still, Dr. Schliemann is not satisfied as to the methods employed in these excavations, and is very sanguine that by going to work in his own way he will at least find the key to the chronology of these barrows. As regards Koum-Kale, it is his firm belief that it covers the ruins of the ancient city Achilleion, mentioned by Herodotus (v. 94), Strabo (pp. 310, 595, 600, 604), and Pliny (v. 30, 33), an identification which would at once explode the theory

clung to by the opponents of the Hissarlik site for Troy; that that part of the plain which lies between Hissarlik and the Hellespont had been formed by alluvial deposits, formed long after the Trojan War; for Koum-Kale stands on that part of the plain which protrudes furthest into the Hellespont. Dr. Schliemann purposes to resume his excavations at Hissarlik on the 1st of March, and will carry on simultaneously the exploration of the tumuli.

THE DAIRY INTEREST.

It seems almost incredible, when we talk of such figures as \$1,300,000,000 of capital invested in cows and the land to support them; of 1,500,000,000 pounds of butter and 350,000,000 pounds of cheese produced annually; of \$400,000,000 of these products exported—"more than the wheat crop, three times as much as the oat crop, four times the potato crop, and but one-fifth less than the corn crop"—of \$1,000,000 paid to the steam ships, and \$5,000,000 to the railroads for freight each year; of a line of cars 135 miles long, each carrying ten tons, required to take this product to market. Yet these are a few of the figures that are given us; and the impetus which the business has received may carry it out of sight of even these figures within a few years. One of the most interesting sets of tables to be looked for in the next census, and that which is to follow, will be those relating to the Dairy interest. There are two or three States especially interested in the race for precedence. An Illinois paper—the *Elgin Advocate*—gives some of the present figures and a fragment of the balance sheet for that State as follows:

There are in Illinois 800,000 cows requiring the care of 40,000 men, the work of 60,000 horses, and the product of 3,200,000 acres of land, the value of each cow say \$30, total \$24,000,000, the horses \$80 each, total \$4,800,000; land \$30 an acre, \$96,000,000, making a total capital of the dairy interest in the State \$124,800,000. The value of the food used annually for the horses and cows is estimated at \$25,670,000 and the value of labor at \$8,000,000; depreciation and loss of stock five per cent. on \$28,800,000, \$1,440,000, making the total value of feed and labor and loss on stock \$35,110,000, an average for each cow of \$43.35. Cows so fed will yield 147 gallons of milk, weighing 44 pounds, which distributed among families in the cities at 10c. per gallon, would yield \$51.70 per cow. If delivered to the butter and cheese factories at \$1 per 100 lbs., it would yield \$47.18 per cow, or say a balance of \$4 profit for each cow. This for 800,000 cows would be \$3,200,000 as the profit for the whole State each year. If similar figures are a just statement for the whole country the profit on the 13,000,000 cows, we are credited with having, would be the comfortable sum of \$52,000,000 annually.

Selections.

Religion is the best armor a man can have, but the worst cloak.

The Christian life is not knowing or hearing, but doing.—*F. W. Robertson.*

A judicious silence is better than truth spoken without charity.—*De Sales.*

That laughter costs too much which is purchased by the sacrifice of liberty.

Prayer will never be superseded, till it comes to be swallowed up in everlasting praise.

It is vain to think we can take any delight in being with Christ hereafter, if we care not how little we are in His company here.

There is no portion of our time that is our time, and the rest God's; there is no portion of money that is our money, and the rest God's money. It is all His; He made it all, gives it all, and He has simply trusted it to us for His service. A servant has two purposes, the master's and his own, but we have only one.—*Monod.*

I should entertain a mean opinion of myself if all men, or the most part, praised and admired me; it would prove me to be somewhat like them. Sad and sorrowful is it to stand near enough to people for them to see us wholly; for them to come up to us and walk round us leisurely and idly, and pat us when they are tired and going off.—*Landor.*

Nothing seems too hard, too great, or too difficult, for prayer to do. It has obtained things that seemed impossible and out of reach. It has won victories over fire, air, earth, and water. Prayer has raised the dead. Prayer has procured the salvation of souls.—*Ryle.*

Begin the education of the heart, not with the cultivation of noble propensities, but with the cutting away of those that are evil. When once the noxious herbs are withered and rooted out, then the more noble plants, strong in themselves, will shoot upward. The virtues, like the body, become strong and healthy more by labor than nourishment.—*Richter.*

Oh, believer, what matters it if God denies thee a thou to make merry, when He says, "Son, thou art ever with me, and all that I have is thine!" Hath a son any cause to complain that his father denies him a flower in the garden when he makes him heir to his whole estate?

Into the crystal chalice of the soul
Is falling, drop by drop, Life's blending mead.

The pleasant waters of our childhood speed
And enter first; and Love pours in its whole
Deep flood of tenderness and gall. There roll

The drops of sweet and bitter that proceed
From wedded trustfulness, and hearts that bleed

For children that outrun us to the goal.
And later come the calmer joys of age—
The restful streams of quietude that flow
Around their fading lives, whose heritage

Is whitened locks and voice serene and low.
These added blessings round the vessel up—
Death is the overflowing of the cup.

—A. B. Saxton.

Science and Art.

GILDED GLASS.—An ingenious substitute for the famous fire-gilded glass of the ancients has recently been invented in England, and is said to equal the best specimens of that wonderful art by means of which glass had gold so worked into it that many hundreds of years have failed to effect any change or to tarnish the gold. The officers of the British Museum have, it is said, so greatly admired the results produced by the new process that they have accepted specimens for exhibition in that institution. As described, the process consists simply in introducing gold leaf, or platinum, into the body of the glass, and amalgamating the precious metal with the latter by means of a blowpipe—an operation which also serves to produce a perfectly indestructible covering to the metal and the designs traced.

THE MICROPHONE AND VOLCANOES.—A recent number of *La Nature* gives an illustrated account of the arrangements adopted by the Italian, Count Moccenigo, in applying the microphone to detect vibrations of earthquakes. He finds the pendulum form most suitable. This he placed in a case against the wall in a room on the ground floor of an isolated hotel in the country, and was thereby able to classify all the different vibrations he heard in the connected telephone, which was provided with an acoustic horn. A galvanometer was introduced into the circuit. He could recognize various meteorological phenomena; and not only wind, rain, etc., but lightning flashes, without thunder, were indicated both through the galvanometer and the telephone. Other noises of a different kind were found to coincide very often with the agitations of the seismograph. The microphone has lately been applied to Vesuvius also. At the Solfatara de Pozzuoli, M. Rossi says, the internal working of the volcano was so violent that the observers were terrified.

DISINFECTING FOUL PLACES.—The *Scientific News* calls attention to the importance of getting rid of all vile smells about dwellings, and makes this practical suggestion: "The article commonly used to disinfect foul places is chloride of lime, but in reality it is not of much value. It may, and generally does, remove bad smells, but the cause still remains, as the chloride simply destroys the gaseous emanations. The much advertised disinfectants are usually catchpenny nostrums, and unworthy of notice. One of the very best known disinfectants is old fashioned 'copperas,' or sulphate of iron, which can be had very cheap. A barrel of copperas would weigh probably 100 pounds, and can be purchased at wholesale price for a cent and a half per pound. And every family ought, especially in warm weather, to have a supply of it on hand. A couple of handfuls of copperas thrown into a bucket of water will soon dissolve, and it can then be used freely, and is a valuable disinfectant. The best plan is to fill a half-barrel or keg with water, and suspend within it a moderate-sized basketful of copperas. In this way it dissolves more rapidly than when thrown to the bottom of the wooden vessel, and thus a supply is always at hand ready for use."

TO CUT GLASS WITHOUT A DIAMOND.—Carpenters, joiners, and cabinet-makers are frequently called upon to fit glass to window frames or sashes where no glass has been prepared to suit; under such circumstances it would be well to know how to cut glass to answer their purposes, without the aid of a diamond.

Many persons may not be aware that glass can be cut under water with ease, to almost any shape, by simply using a pair of shears or strong scissors. In order to insure success, two points must be attended to: first, and most important, the glass must be kept quite level in the water while the scissors are applied; and secondly, to avoid risk, it is better to begin the cutting by taking off small pieces at the corners and along the edges, and so reduce the shape gradually to that required, as, if any attempt is made to cut the glass all at once to the shape, as we should cut a cardboard, it will most likely break just where it is not wanted. Some kinds of glass cut better than others, the soft glasses being the best for this purpose. The scissors need not be at all sharp, as their action does not appear to depend on the state of the edge presented to the glass. When the operation goes on well, the glass breaks away from the scissors in small pieces in a straight line with the blades. This method of cutting glass has often been of service, when a diamond has been laid at hand, for cutting ovals and segments, and though the edges are not so smooth as might be desired for some purposes, yet it will answer in a great many cases. The two hints given above, if strictly followed, will always insure success.

Personal.

Dr. James De Koven, a noted Episcopal divine, of Racine, Wisconsin, died of apoplexy on the 19th inst.

Bishop Simpson and Joseph Cook will accompany Rev. Dr. Vincent to his new camping grounds in the Yosemite Valley. They intend to start June 2, and will be absent about a month.

Dr. Lewis H. Steiner delivered an address at the recent commencement of the Medical Department of the University of Pennsylvania. He took for his subject, "Some Changes required in the present Status of Medicine."

Dr. Tuttle, of Wabash College, has issued a pamphlet address on the necessity of some better work in our high schools, or a revival of the old-fashioned academy, in order to prepare decent freshmen for our Western colleges.

Rev. Phillips Brooks, Rector of Trinity

Episcopal Church, Boston, and the most popular preacher in his denomination in this country, stands six feet four inches in his stockings, weighs three hundred pounds, and is a happy old bachelor.

The wife of General W. T. Sherman is anxious to assist Archbishop Purcell. It is understood that she will propose a general subscription among the Catholics of the country for the relief of the unfortunate archdiocese. She has known Archbishop Purcell from her childhood, and cherishes for him the affection of a daughter.

The Emperor Francis Joseph will forego his intended visit to Pesth to receive congratulations on the occasion of his silver wedding. He desires that the money intended for the festivities on that occasion should be distributed among the sufferers by the flood. The Emperor and Empress have also given \$20,000 from their private purse.

Herbert Spenser and Wilkie Collins are both recovering from a severe illness.

Le Pere Dumagin is the name of Gambetta's servant, who may be called Gambetta's master. Le Pere knows every Republican in Paris. When he enters, card in hand, he intimates by his bearing, whether or not it is important that Gambetta shall go to meet the visitor. If in Le Pere's opinion the visitor should be seen, he stands over Gambetta until Gambetta does his mute bidding. He is a household Banquo.

Books and Periodicals.

LITTELL'S LIVING AGE.—The numbers of The Living Age for the weeks ending March 15th and 22d, respectively, have the following noteworthy contents: Felix Antoine Dupanloup, Bishop of Orleans, by C. de Waramont, *Nineteenth Century*; Magazine Writers, *Blackwood*; An Old Friend with a New Face, by Thos. Hughes, *Macmillan*; Virgil, by Frederik W. H. Myers, *Fortnightly*; On the Migration of Birds, by August Weismann, *Contemporary*; William Eby, *Temple Bar*; The French Expedition in Equatorial Africa, *Pall Mall Gazette*; The Archimedeus Ealladius, *Academy*; *Eius, Spectator*; A Diary of Milton's Age, *Albion*; together with instalments of "The Bible's Pass," by Sarah Tylor, and "A Doubting Heart," by Miss Keary, and the conclusion of "Sir Gibbie," by George MacDonald. Choice poetry completes the numbers.

For fifty-two such numbers of sixty-four large pages each (or more than 3,000 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with The Living Age for a year, both post-paid. Littell & Gay, Boston, publishers.

SCRIBNER FOR APRIL.—The April Scribner has several conspicuous personal attractions, three of the illustrated papers being devoted respectively to "Henry Bergh and his Work," "John Ericsson" and "Actors and Actresses of New York," all of these covering, what is for the magazines, almost untrodden ground. The paper on Ericsson is by Col. W. C. Church, of the *Army and Navy Journal*, and is, singularly enough, the only authentic sketch of this remarkable engineer (no less remarkable as a man) which has appeared in popular form. Among the topics treated are the precocity of the young engineer, who, in the depths of a pine forest, at the age of nine, invented, among other contrivances, a ball-and-socket joint upon hearing one mentioned, and at the age of thirteen was put in charge of 600 men in the survey of the Gotha Ship Canal, with an attendant to carry a stool to raise him to the height of his leveling instruments; his career in the army and in England; competition with George Stephenson for best locomotive, &c. It is fully illustrated.

The paper on "Henry Bergh and his Work" is largely anecdotal, and is written by C. C. Buel, and illustrated by Kelly and Muhrman. The personal appearance and history of Mr. Bergh, his early interest in humane work, his dangerous and courageous fight against opposition of all kinds, the routine of his work, and his methods of carrying his points form part of the subject matter, while the sketches show "Henry Bergh on Duty," "Milking a Cow in the Street," "An Ambulance at Work," "The Bulldog of the Future," &c.

In the same vein is a short paper in the "Home and Society" department of the number entitled "H. M. S. Pinfore for Amateurs," with directions as to setting of stage, dressing of characters and cast of parts for this delightful and popular opera. Three drawings by Mr. Reinhardt (one of Mr. Thomas Whiffin as Sir Joseph Porter, K. C. B.) are intended as suggestions toward the production of the piece by non-professionals.

"In a Snailery," by Ernest Ingersoll, is a natural history paper on an out-of-the-way subject, upon which Mr. Henry Marsh has expended some delicate engraving.

"The Stickeen River and its Glaciers," by Maj. W. H. Bell, describes the wonderful scenery of the perilous passage from Fort Wrangle to the Yukon. "The Measure of a Man," by William Page, the artist, is an account of his rediscovery of the ancient proportions of the perfect human figure, with diagrams in explanation of the theory.

The unillustrated material includes an unsigned paper, entitled "A Journey to a Political Convention" (the Cincinnati Convention, 1876), which may be read with interest in connection with Presidential forecastings; an essay by Rev. Dr. C. C. Tiffany on "The Tendency of Modern Thought as seen in Romanism and Rationalism," the author finding in the antipodal systems a certain drift toward the same general method of thought; a short story by Miss Adeline Trafton, called "Fraulein," and another by Kristofer Janson, a well-known Norwegian author, entitled "Half-witted Guttorp," written especially for this magazine, and turned into English by M. Boyesen. "Falconberg," by the latter, comes to an end with this number. Mrs. Burnett's story of "Haworth's" reaches a sixth instalment. The poetry is contributed by R. H. Stoddard, Edna Dean Proctor, Elaine Goodale, Andrew B. Saxton, David S. Foster, Augusta Moore and Mary E. Bradley.

St. NICHOLAS FOR APRIL opens with "Little Puritans," an article from the pen of Horace A. Scudder, describing child-life among the early settlers of New England. There are two illustrations, by George L. Barnes, one of them, "The Tithing-man keeping order among the Little Puritans at Church," forming the frontispiece of the number.

Thomas Hughes, the famous author of Tom Brown's "School-Days at Rugby," contributes a lively English boys' story, which is illustrated with capital pictures by Kate Greenaway of London. The tale includes a description of the fun and frolics of Gang Monday and "Beating the Bounds of the parish."

Harriet Prescott Spofford is represented by the first half of a story entitled "A Boy Astronomer," one of the illustrations being by C. S. Reinhart.

The New York training-school for "Little Housemaids,"—popularly known as the "Kitcher-Garden," with the games and songs of the children, are described by Olive Thorne in a long article profusely illustrated by Jessie Curtis.

Celia Thaxter presents a lovely "Easter Song," Lucy Larcom, a charming April poem entitled, "Shower and Flower;" and Mrs. Mary Mapes Dodge, some comical verses about "The Little Big Woman and the Big Little Girl."

There are two tales of adventure; one, "A Morning Call from a Panther," dealing with life in Hindustan; the other, "Spotting a Bombshell," describing, with the aid of a striking picture, the daring act of a midshipman during a sea-fight.

Besides all this, there are: a biographical sketch of John Milton, with three portraits of him at different periods of his life; a story of German fairies, with a beautiful picture; and the usual overabundant supply of good things in the editorial departments—"Jack in the Pulpit," "Letter-Box" and "Riddle-Box."

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D.,
Rev. T. J. BARKLEY,
Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, MARCH 26, 1879.

PAPAL INFALLIBILITY. THE STRING MEASURED BY ITSELF.

Whatever difficulties there may be in determining practically the relation of freedom to authority, it is certain that the problem meets no solution by a blind submission to the authority of Rome. That experiment has been tried to the sorrow of God's people. It has ended in a slavish submission to the papacy, or else it has called forth an oppressive tyranny, either of which has so ignored the will of man as to take away the moral quality of his forced thought and action.

The pretentious claims of papal infallibility, decreed by a recent council, and taken as a premise for this,—a true starting point, and a base of action, is by all odds fallacious, if we measure the thing by itself. It has been lately said, that a certain historian, whose judgment by the way, is by no means impartial, has asserted, that no decision of a Pope, has ever been found to be wrong, and yet history attests, that what one occupant of the "Chair of St. Peter" has officially declared to be right, another has denounced as radically false.

The effort to squirm out of this is ridiculous. The councils which have claimed to determine this matter, have been in notorious disagreement. The Council of Florence, the Lateran Council, and that of Trent, have conferred upon the Pontiffs an authority above all councils; but then the Councils of Pisa, Constance and Basil, proceeded without any ceremony to demolish this idea, and claimed for themselves what had previously been accorded only to the Popes. The Council at Chalcedon decided against Virgilius, and complimented his holiness with an anathema and an imputation of heresy. It is notorious too, that in one case at least, a council has deposed a Pope.

And the popes have differed as much on this subject as the Councils. The Jesuits, in their celebrated thesis of Clermont, declared that the pope "seeing with the eye of the church and enlightened with divine illumination is unerring as the Son of God, who imparts the infallibility which he possesses." And yet some of the popes have denied this. Adrian, as well as Innocent and others, declared himself liable to err, although Leo in the Lateran Council claimed his ability "to supply the defects both of right and fact from his certain knowledge and from the plenitude of his apostolic power."

Some have alleged until recently, that the authority of the voice of the Councils and the papal decisions must go together; but the Romish communion admits the authority of general synods, undistinguished by papal summons and ratification. The eight oriental councils were called always without the Pope's authority, and sometimes against his will. The Basilian assembly was ridiculed by Leo the Tenth and both cursed and confirmed by Eugenius.

But it is said by some of the more moderate Romanist writers, such as Belarmine, that the papal infallibility is confined to matters of faith. Yet the sixth ecumenical council condemned Honorius, and its acts were afterwards confirmed by Leo. And this was not in regard to a matter of fact but on a point of doctrine; for the Monothelitism which Honorius advocated, was subsequently pronounced a grievous heresy. If one of their pontiffs was right, the other was wrong; for what the one declared to be the truth, the other denounced as a falsehood.

What then does papal infallibility

amount to judged by the facts of history? Just nothing at all. The assertion to which we have referred may be all well enough for those who have not examined the subject, but those who look into the matter, and read the evidence of history before the Reformation of the XVI century, will find that it is about as full of confusion and contradictions as anything that has been written since. The assertion of papists will not do to "tie to;" and those who fall back upon it, simply to get rid of the responsibility of thinking and acting intelligently in the light which God has given them, will find that their dependence has been placed upon a very sandy foundation.

MERCERSBURG COLLEGE.

Time was when many a prose poem set forth the natural glories of Mercersburg, the American Zürich, and celebrated, in exalted periods, the lovely valley in which it was set like a diamond, and the majestic mountains, completing what in solemn earnest was sagely called "a natural amphitheatre." All this and much more, to convince people that of all places on our planet there was no place like that so suitable, in every way, as a location for institutions of learning. And we do not remember, that the high praises, lavished so freely on the environs especially of that "pent up Utica," have ever been contradicted; so that nothing but other most weighty considerations could induce the Reformed Church to desert those costly piles and monuments of learning and surrender them, may be, to owls and bats, or to vulgar uses.

But, although there were some signs of crumbling here and there of the Mercersburg corpse, it is evident, that it was embalmed by friends who refused to be comforted. There the buildings stood, as of yore, preserved from decay by theology in the one and algebra and grammar in the other. That is, the school of theology still remaining and a grammar school of some sort saved historic Mercersburg from total extinction. Then a new college was founded, a full blown college, the same as old Marshall, and occupying the old buildings. Then the Seminary followed the old college to Lancaster, leaving its three buildings for occupation by the new college. And there it is now; and every good and pleasant thing that was truthfully said of the first institution and of all the natural advantages of location applies also in every particular to Mercersburg College. All the felicitous descriptions of the scenery around that famed village, which, with all their poetic license, were received as gospel, are as true now as they were then.

We have then a college at Mercersburg. Since its organization until last October, it was under the fostering care of Mercersburg Classis. At the last Synod of the Potomac, it was taken under the care of that body, so that it is now an institution of the Synod. The Synod did not by that act assume any pecuniary responsibility. It has nothing to do with the finances of the college. Its relation to the institution is of a moral character only. By its act it has engaged to give it moral support. It took the college under its care, assumed the relation of parent, because it believed the college was doing a good work and must, therefore, by all means be nourished and supported.

Now let us look at this moral support and see what it really means. If it means only a complimentary notice, it is of course of very little account. But synods do not pay compliments in such style. Compliments are things, for the passing hour, and care must be taken that there be not too much earnestness in them. For a synod to make an institution of learning of its own, is to bring it into living organic relation with itself. Then, if the college should get into financial distress, would the moral support for which the synod is pledged help it out of the difficulty? If not, then away with all such mookery and sham! A synodical mother turning out to be, after all, a very bad step-mother! That would be taking care of a college with a vengeance. Is the college worthy? The synod voted unanimously that it was, and warmly com-

mended it, by resolution, "to the favor, the patronage and the liberality of the the congregations of the Reformed Church."

Mercersburg College has done, during the few years of its existence, most valuable work for the Church and for the cause of liberal learning. It has gone forward almost without aid from beyond itself, in great self-denial, maintaining all the while a faculty of more than ordinary ability, until at last its lack of proper and adequate support compels it to cry out in an appeal for the aid which the synod has pledged itself, not legally, but morally, to give. The idea of every confirmed and baptized member of the Potomac synod giving ten cents (on an average) is a good one. If ministers would act on the suggestion thus made by the treasurer of the college board, not only would a considerable amount of funds be realized, and the college saved from present distress, but the people—all, old and young—would learn that we as a synod have a college, occupying the old classic halls of famous memory, and knowing something about it, they will become interested, as every Church member ought. Ministers and people of the Potomac synod! don't let our college (it is *ours* now) suffer and die. Do not compel its good work to cease. There is no cause more worthy. K.

REV. JOS. COOK'S LECTURE.

The lecture of Joseph Cook, brought a large audience to Association Hall on last Thursday evening. The prelude to the lecture was an indictment against the Free Religionists, and a protest against the use of the United States mails, for the distribution of infidel and obscene matter. The substance of Mr. Cook's "familiar talk" was given to our readers in our issue of February 12th, and the subject is one to which attention should be especially called, now that schools fear to publish catalogues, simply because the emissaries of Satan, make use of names and p. s. office addresses to disseminate their vile literature. Every parent and teacher and school-director should read the last matter. Careful observation for a month or two, may surprise any one as to the extent to which this evil has stealthily intruded itself into all the towns, and villages, and hamlets of the country.

Mr. Cook's lecture proper, was on "Repentance after death—a reply to Canon Farrar." The lecturer, was willing to close the Bible and argue from the analogy of natural laws, that the logical tendency of sin has ever been to final impenitence, and that there is no probability that a man who died unchanged can afterwards have the will to accept of Christ even if He were offered to him. The curse of judicial blindness would be so apt to follow him into the eternal world, that no sane man should care to take the "chances" of future repentance.

The argument was, perhaps, not the strongest that could be used, because, as said before, it was made, in the main, independent of God's revelation; but it took "advanced thought" on its own ground, and was stronger than the reasoning which upholds the opposite view. Mr. Cook seems to delight in giving "Boston intellect" a surfeit of its own porridge, and in this he is doing a good work.

A very interesting point raised by Mr. Cook, near the close of his lecture, was in regard to the meaning of the Saviour's words recorded by St. Mark iii. 29. According to his rendering, our Lord does not say that those who blaspheme against the Holy Ghost, shall be liable to eternal "damnation," but to "eternal sinfulness." This we since find is not a new rendering. It seems to be the reading of some of the old MSS., and is accepted by Griesbach, Lachman and Tischendorf. It does not abate the force of the expression, since to be in sin is to be under condemnation, and only gives strength to the idea that penalty cannot be removed, for the simple reason that the cause of it remains. It seems too, to support the widely received view that the sin against the Holy Ghost, is the rejection of the Triune God, so fully revealed by the Spirit, that there can be no additional pleadings or influence. It

will be of interest to our ministers, to examine this point.

WHY INGERSOLL LECTURES.

R. G. Ingersoll, on a recent Sunday evening, delivered a lecture on the subject: "Some of the mistakes that Moses made." Any one acquainted with his blasphemous, absurd and illogical manner of treating the Bible, can readily imagine what the lecture was. But according to the reports published in the daily papers, he not only went over his customary course of misrepresentation and falsification of Scripture statements, but he also gave the reason why he troubles himself so much about these things. He is certainly entitled to a great deal of sympathy; for he has undertaken a work of herculean dimensions. It is nothing less than to give freedom to all classes and conditions of men, from all forms of slavery and oppression. He is literally wearing out his life for the good of his fellow-men. St. Paul and the other Apostles, Wilberforce, Pitt, Clarkson, and a host of other philanthropists, whose names and works, in behalf of the oppressed, are inseparably connected with the history of the Christian religion, cannot be compared with this blatant infidel. His zeal is wonderful, and he thinks all men ought to accept his lame logic, his misrepresentations of historical and Scriptural facts, and his ridicule of everything sacred, as an unanswerable argument. Never did man cherish a more ardent desire to do good to the people of this benighted land, and especially to those who are wandering in the darkness of the Christian faith. The public men of our country are slaves to public opinion, and he desires to emancipate them. Politicians are under a necessity to be rascals, and he wants to give them a chance to be honest. The government is a system of slavery, and he intends to break off its chains by the power of free thought; and that free thought may prevail among all classes, the slavery of the pulpit must be abolished. Every minister is to be an investigator, and not a teacher. Every pulpit is a pillory, and every well regulated Church is like a cemetery in which the members lie rotting side by side. This state of affairs must not continue. Free thought is the remedy. The clergy are to be something more than owls, as they have been for the last eighteen hundred years. This is an outline of the great work he has mapped out for himself, and which he has determined to accomplish by his bold, vulgar, blasphemous assaults upon the Bible, and ridicule of men and institutions, without which he himself would not likely be any more intelligent than a Hottentot.

Of course the one hundred and fifty or two hundred dollars a lecture has nothing to do with the course he is pursuing. He is so purely unselfish that the large pay is no part of his reasons for being a vagrant lecturer on infidelity. Gamblers, thieves, pickpockets, prostitutes, and other disreputable characters flock to hear him. He is the man that suits them. Even respectable church members, who reluctantly drop a nickel or a dime into the contribution box for the cause of missions, willingly pay the admission fee, and disgrace themselves and their Churches by listening to, and applauding his lies and witticisms on Christianity and the Bible. But a bright day is approaching for the poor pilloried clergy. They will soon be free. A greater than Celsus or Porphyry, Renan or Strauss, Bolingbroke, Voltaire or Paine has come, and the great jubilee will soon be ushered in. While we anxiously look for the dawn of that day, let us not forget to rejoice that the much abused politicians will also soon have a fair chance to become honest men.

It may be said, however, that such a man as Ingersoll, should not be noticed in a religious journal. We have no other apology or excuse to offer than that we are filled with a desire to inform our brethren in the ministry of the good time coming, and that the Church ought to know that a monster of moral depravity has stepped to the front as judge of her doctrines, faith and practice.

Sheridan, an avowed, though educated and polished infidel, in his great speech

on the French revolution said: "Although no man can command my conviction, I have considered a deliberate disposition to make proselytes to infidelity as an unaccountable depravity. Whoever attempts to pluck the belief or prejudice on this subject from the bosom of one man, woman, or child, commits a brutal outrage, the motive for which I have never been able to conceive." B.

REFORMED CHURCH ON THE PACIFIC COAST.

The Classis of California commenced its annual sessions in the First Reformed Church, Portland, Oregon, Rev. John Gantenbein, pastor, on the evening of the 25th of February, and continued them until the following Friday night. A report of the proceedings is published in the "Daily Oregonian," from which we gather the following particulars.

The sessions of the Classis were opened with a sermon by the Rev. John Muellhaupt, of Salem, Oregon, from 1 Cor. xii: 27, "Ye are the body of Christ and members in particular." The speaker, after extending a cordial welcome to the members of Classis, both ministers and elders, unfolded the meaning of his text, and dwelt especially upon the blessings of Christian unity and fellowship, and the particular duties, the members of the Christian Church, as the body of Christ, owe to each other. The Reformed Church on the Pacific coast, though only a small branch of the Christian Church at present, has manifestly a very important mission before it, and is beginning to discharge her sacred duties, especially as a daughter of the German Reformation, in regard to our German population, in a larger degree. California has now some flourishing congregations and promising missions; so also has Oregon. New missions will soon be started, and the little band of workers of the Reformed Church in Christ's vineyard, will become enlarged.

The Classis was organized by the election of the Rev. John Fuendeling of San Francisco, as President. In the absence of the Stated Clerk, Rev. F. Fox, who is at present in Harrisburg, Pa., Rev. J. Muellhaupt was chosen Secretary *pro tem.*, and elder G. Joost of San Francisco, Treasurer.

The parochial reports were read on Wednesday morning, furnishing pleasing evidence of the activity and energy of the different pastors and of the encouraging success attending their labors in their different fields.

A deeply interesting service was held on Wednesday afternoon. Professor Julius Lange, lately rector of a High School in Germany, passed through a very full and highly satisfactory examination. He was solemnly ordained to the work of the ministry on the following Sunday morning in response to a call from the congregation at Meridian.

A congregation recently organized at Cornelius was received into connection with Classis, as also the congregations at Salem and Meridian, and proper provision was made for meeting the wants of several other promising points. The further proceedings evinced the deep interest the pastors of the Reformed Church feel in the cause of education. Parochial and Sunday Schools are established in nearly all their churches.

An interesting lecture was delivered by the President of Classis on Thursday night of the sessions, on "The Holy Land." Though occupying two hours, it was listened to with marked attention.

Under the authority of the Synod of the Potomac the Classis was divided, and now constitutes two Classes, namely, the Classis of San Francisco, and the Classis of Portland. The latter occupies the territory north of the States of California and Nevada. The closing services of the old Classis were held on Friday night. The new Classis was formally organized by the Rev. John Gantenbein on Saturday afternoon. Addresses were delivered by the Rev. G. Mechttersheimer of Walla Walla, Rev. J. Muellhaupt, of Salem, and Rev. J. Fuendeling, of San Francisco. Not five years have elapsed since the Rev. John Gantenbein began his labors as a minister of the Reformed Church on the Northern Pacific Coast. Already Portland Classis has been orga-

nized, embracing four ministers and four congregations. One of the latter occupies the beautiful church erected on the corner of Ninth and Stark Streets, Portland, which forms the local centre of the new Classis. F.

CATALOGUE OF FRANKLIN AND MARSHALL COLLEGE.

The annual Catalogue of Franklin and Marshall College and of the Theological Seminary at Lancaster, Pa., for 1878-1879 has been issued. It gives the following summary: College students, 87; Academy, 47; Theological Seminary, 24; total, 158.

"The text of the portion pertaining to the College proper," we are told by *College Days*, "has been re-written by Dr. Thomas G. Apple," and "that of the Seminary by Dr. Gerhart," and it would be well if what is said of the history and genius of our institutions were read. This would remind our people of the claims our schools have upon them. These schools differ in many respects from others, and they have a mission as far as our Church is concerned, which cannot well be performed by the education of the children of the Reformed faith among strangers.

The catalogue gives these figures as far as the work of the past is concerned: Alumni of Marshall College, 182; graduates of Law School, 7. Alumni of Franklin and Marshall College, 404. Total, 593. If any one looks at those who have gone forth from our institutions, he will find what a vast power they have become in all the departments of life. In law, in medicine, as educators, statesmen, and as enterprising, influential citizens, they have been second to the alumni of no other school of equal age in the land. Especially have they filled up the ranks of our ministry; nay, but for these schools we would now be without an efficient ministry, and this should impress upon us the importance of rallying around all our educational enterprises. The complaint now is that there is for some reason or other a great falling off in the number of theological students. Fifty years ago 40 per cent. of the college graduates in this country studied for the ministry, now the percentage is only 17. The fear is that the demand, which the growing wants of the age will make, will not be equalled by the supply, and that the cause of Christ will suffer.

We do not know the ratio of candidates for the ministry in our Church, but the future will but be the present extended and whether we will be able even to hold our present fields, will depend largely upon the way our institutions are sustained. They have already repaid the Church a hundred-fold for all the money she has given them, and they deserve to be put upon a financial basis, and to receive a moral support which will raise them above embarrassment in the work they have to perform.

[Communicated.]

DEPARTMENT OF MISSIONS.

BY THE SUPERINTENDENT.

The Present Church Period.

We are in the midst of the *Passionzeit*, or, as English people call it, the period of Lent. Our Church has always made more or less account of it, more in the fatherland than in this country. It was generally observed in the early Church, and from accounts, always with good effect in reviving languid believers. It was a period in which they meditated much on the sufferings of Christ, humbled themselves on account of their sins, called on backsliders to return to the communion of the Church, and, if difficulty or strife existed among them, they sought to make reconciliation and restore peace. The young people were catechized and prepared for confirmation at Easter or Whitsuntide. With sorrow for past sin, there were also fastings and almsgiving. The people sought the Lord in sackcloth and in ashes, and waited for His presence in the great festivals before them. Why should we not, in spirit at least, do the same thing? We do not, as a Church, require so much or so little, as some other Churches do, in eating or drinking, because we prefer liberty in these matters, but why should we not, at this season of the year, be in bitterness of spirit on account of our short-comings and sins, be much engaged in prayer for the divine blessing, and seek for greater advancement in the divine life? And why, too, should we not, abound in almsgiving for the benefit of others, as well as for our own edification? In what way can we better crucify the lusts of the flesh, the covetous craving after worldly goods, which is called idolatry in the Scripture, or how give exercise to charity and love towards our fellow-men in a more substantial way, than by contributing to the poor, and assisting in the spread of the gospel? It is said that we always have the poor with us.

They are around about us everywhere and every day. They are also all over this broad land. We have poor congregations, missions and missionaries, that are struggling and making great sacrifices for the sake of the gospel and the maintenance of their churches against heavy odds. These have a claim upon us. They are our brethren, of the same faith, and engaged with us in building up the Church for themselves, for their children, for us, and for those perishing for lack of knowledge. Our kind and compassionate treasurer at Harrisburg, reports that the treasury is empty, and that he is grieved because he cannot respond favorably to the missionaries, when they ask for the small appropriations promised them. Not much has been contributed this winter to relieve their wants. Some few of our churches, we are informed, took up collections for missions during the Epiphany period, but not as many by far as last winter, during the same time. Hence, we are farther in arrears to the workmen in the vineyard than we were at this date last year. We, therefore, suggest, that strenuous efforts be made during this period of humiliation, or at the approaching festivals, to get our congregations to make more liberal offerings to the cause of missions. There is need. Christ, our Lord and Master, commands us to remember those who are in want, and speaks to us in the cries of the poor. And how can we, who expect to see Him on His throne of judgment, turn a deaf ear to these cries of His poor people and His poor churches? How also can we expect His favor or blessing in the sanctuary, if we refuse them a cup of cold water or a piece of bread? How can we sit in our fine churches, hear the gospel, and join in the songs of Zion, without thinking of those who have no minister, and are so glad to hear the gospel in a school-house or the most ordinary structure for worship, when a missionary comes along? Let us, as good German Reformed people, think of these things, then take them to heart and devise liberal things. And whatever is done, let it be done soon, for the urgency is great. The usual collections in the Church fall far short of what they ought to be. This we all know, and it is painful on some occasions, to witness the outcome of money of our collections in large and wealthy congregations. Sometimes it is not as much as a single family in good circumstances might, ought, and sometimes does, give. The standard of giving in our churches is too low. Some would be willing to give on a large scale, but they do not like to give more than others, who are as well off as they are, lest it might give rise to criticism or unfriendly remarks. There ought to be a new departure all along the line. It is plain that we cannot carry forward our work of missions as vigorously as we ought, unless the usual collections are enlarged all around. Until this is brought about, and it cannot be done at once, we suggest, that those members, who are interested in missions, and are able to give more than the low standard of their churches seems to call for, should privately hand over their gifts to their pastors, without letting their left hand know what their right hand does. This, we know, is sometimes done by thoughtful persons, and we recommend it very highly, especially where no system has yet been established for receiving the missionary gifts of our people generally. It is earnestly hoped and urged, that many will see their way clear generously to respond in the way proposed, during the coming spring. As nature begins to show life, putting forth buds and blossom, so let the churches show that they have life also that will produce good fruits. It would be a good planting. Our missionary work is enlarging on our hands. We cannot curtail by dismissing our missionaries. A most solemn duty demands of us that we should enlarge, go up and possess the land. In the near future we ought to send another missionary to California, to strengthen the hands of the brethren already there in the field, one to Eastern Maryland, one to Florida, and one or more to Kansas and Texas. Will the Church wake up and be equal to the situation? We hope and believe she will be, if she is properly instructed.

3d Reformed Church at Baltimore.

The Superintendent of Missions is sometimes called on to discharge duties, which do not strictly belong to the work of missions, but which are kindred to it and closely connected with it. The prosperity and success of our missions depend on the attitude and spirit of our congregations. If the latter are in right condition, the mission will be supported; if they suffer, or get to be wrong-minded in regard to what is a plain and simple duty, the sources of supply are cut off, and the hungry are not fed. Some time in January we were requested to visit and do something for the deeply-afflicted 3d Church at Baltimore. We had heard of the difficulties which had overtaken it in its hitherto prosperous career, and learned, with amazement, that it had been brought, as it were, to the very brink of dissolution. It appeared to us, that it might be necessary to start it up afresh as a mission, or at least, that something might be done to prevent it from becoming a mission. This congregation was organized some thirty-three or four years ago, consisting of about forty members, who withdrew peacefully from the old church in Second street, then under the pastorate of the Rev. Dr. Heiner. Although not formally under the Board of Missions, it was, to all intents and purposes, a mission. It was not able to support its pastor, and it differed from our regular missions only in this, that instead of receiving an appropriation from the missionary treasury, the first pastor and founder of the church, Rev. Dr. B. C. Wolff, made up out of his own resources the balance needed for support of himself and family. Under his judicious management and faithful pastoral care, it grew in numbers and strength, so that when he left it, after nine years of assiduous labor, it was in a flourishing condition, its debts all paid, and its members united and hopeful. Under his successors, it continued its prosperous course, until it came to be regarded as one of the best churches within the limits of our communion. It accordingly took most of us by surprise when we heard that it had fallen upon such evil times as threatened its very existence. We found that its condition was not hopeless, but certainly deplorable. Some fifty or sixty members had been dismissed last year to organize a mission in another part of the city. When the late pastor, Dr. Gans, resigned at the end of the year, some ninety members withdrew under the impression that it was not worth while to try to keep up the congregation any longer, and that it was better to disband. They had no pastor, their shepherd had left them. As far as we could learn, he had not prepared them to meet the gathering storm, had said nothing and done nothing to prevent what threatened to be a collapse. As is generally known, he sought in another

Church his place, where he could be relieved of his ministerial vows and devote himself to a secular calling. We do not speak in anger, as we might, but in grief at the sad end of a ministry, of which we had a right to expect better things. We can only pray that he may see the error of his way, and that, if he cannot repair the great wrong which he has done to a Christian Church, he may be led to a true repentance, at least, for what he did not do, if not for what he did do. It fell to our lot to preach for one of our leading churches, many years ago, after the pastor had passed over to another denomination, carrying a large portion of his members with him, and to witness the desolation which was the result. The scene at Baltimore reminded us of that in the Race Street church, in Philadelphia. It is, however, a difficult work to break up altogether a Christian congregation. At Baltimore, some good people, mostly in ordinary circumstances, remained true to their Church. With proper encouragement, they have gone to work to build up again on the old foundations, and we are glad to say that they have been successful in securing the services of a new pastor, the Rev. Conrad Clever, of Columbia, who, by general consent, was regarded as a suitable person to take charge of their spiritual interests. He has experience, is a good preacher, a successful pastor, and one of the most successful of our missionaries. At Columbia he did a good work, and, with the divine blessing on his labors, we believe he will be enabled to do a good work in Baltimore. We understand that he has been received with much enthusiasm by the brethren in his new field of labor, and that the prospects now are, that many, if not all, who had taken out their certificates of dismission, will return to their places in the church and do their best to repair the breaches. It would be hard to conceive of any other disposition which they could make of themselves, by which they could be more useful to themselves or others, than by going back to the field in which Providence placed them years ago. Certainly no where else could they find such an opportunity to do good.

On the way home, we thought of many things. We thought of the awful responsibility of those who hold office and have influence in the Church. Are they not much more responsible than the membership, who follow their leaders? Their ability to do harm is always equal to their ability to do good. When, therefore, they prove faithless, cease to watch and pray, lose sight of their true calling as messengers of peace on earth, and give way to a spirit of strife or vindictiveness, then the churches suffer for their sins. The flock is scattered, which, if left to their own instincts and better feelings, would choose for themselves the paths of peace and follow the voice of the chief Shepherd. We thought also of our Church, of its past history, of its trials and conflicts, and of the many obstacles thrown into the way of its progress. It is doubtful whether the drawbacks upon its growth and progress from without have been as great as those that came from within. What it needs most, it verily seems to us, is that we who are within should allow it to grow and increase, and put no bar or hindrance in its way. Surely we must all stand before the judgment seat of Christ to give an account of our stewardship.

HISTORY OF THE REFORMED CHURCH.

A few years ago Westmoreland Classis published a history of the Reformed Church within its bounds. It contains 232 pages, well bound in cloth, giving interesting sketches of the pastorate of Revs. Weber, Habliston, Weinel, Hacke, Voight, and of all the pastorate and congregations within the bounds of this Classis up to the close of the year 1876.

The whole is prefaced with an able outline of the history of the Reformed Church in the United States, by Rev. J. M. Titze. There remains on hand a few hundred copies, which (to get money for benevolent purposes) will be sold at fifty cents per copy (and sent postage paid) or at \$4.50 per dozen copies (sent at the expense of the purchaser). All Reformed families at any time belonging to congregations within Westmoreland Classis; all ministers who were, and all others who are interested in the history of the Reformed Church in Western Pennsylvania, will find the book both interesting and profitable. It is a good book to hand down to succeeding generations.

Send in your orders to Reformed Church Publication Board, or to Rev. J. W. Love, Greensburg, Pa.

FOREIGN MISSIONS.

The Church is now committed to sustain a mission in Japan. It will be a costly work. The fund, which has been accumulating for a few years past, will soon be exhausted. The expenses of outfit, freight and fare will amount to two thousand dollars (\$2,000). Then to properly sustain the missionary, will involve an outlay of three thousand dollars (\$3,000) annually. This may be sufficient for two years. But when he has acquired the language, and begins to organize a mission, and to gather a congregation, he will require suitable buildings, assistants, and other adjuncts, which will involve expenditures, and of course will require money. It is well for the Church to look this matter steadily in the face, and thus become acquainted with the obligation which has been assumed.

Foreign missionary work must be sustained, at least, in its inception wholly by the Church at home. And in the case of our mission this may cover many years. The expense of properly founding a foreign mission was fully, and carefully considered by our Board, and induced them to act cautiously in the premises. It was only after mature deliberation, and in full view of the cost, that they finally agreed to enter upon the work. Perhaps they erred in walking so much "by sight," but if they did, it was on the side of honesty. They wished to be assured, that they could, in any event, meet their obligations. But now the sum is before us, and all we have to do, is to foot the bill. Can the Reformed Church in the United States raise three thousand dollars a year for foreign missions? Will the Church raise it?

That the Church can raise the amount, in other words, that it has the ability, cannot be doubted. We are aware of the many important enterprises, which have been inaugurated in the interest of education, publication, home missions, and local claims, and know full well the amount required to meet their demands, and place them in proper position. But we cannot see, even if all of these were to receive the requisite assistance, that the ability of the Church would be exhausted. Our Church, in proportion to its numbers, embraces as much

pecuniary wealth, as any other in the land. Its ability cannot be questioned in any sense. It has done nobly, and is still developing, and we are confident, that there will be still greater developments in the near future.

We assert then fearlessly, that there is abundant ability, and that the Church can raise the amount necessary to sustain our mission in Japan. Will the Church raise it? This depends upon her will. We believe it will be raised. The Treasurer is constantly receiving contributions from various parts of the Church, showing clearly that the cause has a deep hold upon the hearts of the people. This is an evidence that the will responds to proper influences. Let the people then bear what the Church is expected to raise, and they will willingly and cheerfully take part in preaching the Gospel to the Japanese. Let every one sit down and survey the field of ability, and then consider duty, and under the guidance of the Holy Ghost, the will will act promptly and liberally.

T. S. JOHNSTON, Secretary.

AN INTERESTING LETTER.

The following letter is from the young Japanese student to whom reference was made in our columns a few weeks ago. We publish it with its peculiar Japanese English phraseology, as this may be of interest. The writer is said to be very prepossessing in his appearance and refined in his manner. The manuscript he sends us, is a beautiful specimen of penmanship—reminding one of a copper plate. Those disposed to favor him can send their contributions to Bro. F. Fox, Harrisburg.

SAN FRANCISCO, CAL., March 2, 1879.

Rev. F. Fox.

My Dear Friend:—Many thanks for your kind present and valuable advice.

I respectfully received your favors and a good subscription.

O! thank God, to help me to furnish the education I will have no more trouble to get along through College, and am earnestly desire such a benevolent Rev. Dr. Nevin and his wife, and some of your friends.

I would like to start to the East as quick as possible, but you know I have been debted by my friend, while I was in Academy at San Mateo, after your departure of the City; I am working very hard from early to late; yet I could not make any money for my travelling expenses, because I returned a money which barrowed from my friend. Henceforth I will make some for travelling expenses from my own hands, but it take me a two or three months; yet I do not discouraged.

Besides, I am trying to get a passage to New York by steamer.

Already, Mr. Fuendeling got me a recommendation from Mr. Kantaro Yanagiya, our Consul in this city, to the Agent of P. M. S. S. Co., they said they have no control to gave me the work for passage.

I was a greatly disappointed and returned home. Since then Mr. Fuendeling went to Oregon for a while, and his family expect him return home in few days; I will see him again soon.

I beg you pardon that I delayed answering three letters from you and a postal card date as follows:

Jan.	3rd	3 o'clock,	P. M.
"	8th	2 "	"
"	28th	7 "	"
Feb.	24th	10 "	A. M.

Another letter to our Consul.

Hoping not to be angry for not writing to you as sooner, it is because I got tired when I have done my duty in evenings and I did try to write you, then my eyes commence to shut up and pen couldn't move as you would guess.

Hake is now living away from home and hired in State of Yuwatek, Japan. I close this.

I am, Sir,

Yours faithfully.

H. M. YAMANAKA.

I wish if I have a wing, I'll jumpe there as like a bird.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

The following statistics we cull from a recent number of the *Lebanon Courier*, in reference to the First Reformed Church in that place, though some of the early dates differ in some important particulars from those given in the "Fathers of the Reformed Church."

The Church is one of the oldest in Lebanon, and it is thought to be the largest in the county. The congregation was organized about 1750. The first pastor was the Rev. Conrad Templeman, who was succeeded by the Rev. William Stoy, D. D. The Rev. Conrad Bucher became pastor of the Church on the 26th of November, 1768, and continued in this relation until 1780, when he died while solemnizing a marriage. On Nov. 26th, 1780, Rev. John William Runkel became pastor and served the congregation until December 6th, 1786. From that time until June 10th, 1798, the congregation was served by missionaries from the Tulpehocken and other charges, among whom the Rev. Ludwig Lupp was specially prominent.

Rev. William Hiester became pastor Sep. 22d, 1799, and continued in this relation until November 22d, 1827. On the 5th of June of the following year, Rev. Henry Kroh took charge of the congregation and labored there until December 29th, 1833. Rev. Henry Wagner took charge of the congregation on the 7th of June, 1835. His pastorate continued until April, 1851. He was succeeded immediately by the Rev. Dr. F. W. Kremer, who continues pastor at the present time. He has been abundant and successful in his labors. The Sunday School connected with the congregation contains about three hundred scholars. The pastor also holds regular service at St. Paul's Reformed Church at Bismark, for the accommodation of a large number of the congregation who serve in that vicinity.

SYNOD OF THE POTOMAC.

At a recent communion held in the Church at Lock Haven, Pa., of which the Rev. Isaac S. Stahr is pastor, eleven persons were added to the Church, seven by confirmation, and four by profession of faith.

The members of the Third Reformed church, Baltimore, gave the pastor elect, Rev. Conrad Clever, a hearty reception on the evening of the 12th of March. The fiery ordeal through which the congregation has been passing, demanded that whatever should be undertaken, should be carried forward zealously. It was to

be a sort of test (whether the congregation could make a rally, worthy of its past history. For the preparation to be made the ladies proved themselves equal to the occasion. A large number of persons were gathered together on the occasion than ever before under similar circumstances. Many familiar faces, however, that always stood head and shoulders above in such movements were not present, which, of course, was very much to be regretted. It is to be hoped that the wrath of man, which scattered such seeds of discord, may be so made to praise God, that the congregation may in the future present a more united, steady and determined front than ever before.

The new pastor was welcomed in a few timely remarks by Bro. George G. Everhart, to which a response was made, followed by some remarks by Rev. Firor, of St. Paul's Reformed Church. The rest of the evening was spent in congratulations, greetings, singing and select readings. If the general sociability and good fellowship of that evening are but a faint prophecy of what may reasonably be expected in the future, when these new bonds shall be strengthened by the reciprocal duties and relations of pastor and people, the morning of a glorious day has dawned upon these people. PAX.

Rev. George E. Addams was installed pastor of the Sulphur Spring charge, near Carlisle, Pa., on Thursday, the 20th of March, by a committee of the Zion's Classis. The services were interesting and impressive. This is the second time Bro. Addams has entered upon the pastorate of this charge, and it is gratifying to know, that he does so with bright prospects of ministerial usefulness. He enjoys the love and confidence of his people, as well as the esteem of the community in general. F.

A GOLDEN WEDDING.

Elder George Richtstein and his estimable wife were permitted, in the Providence of God, to celebrate their Golden Wedding, on the evening of the 19th inst. Fox Hall, the name of their country residence, was all aglow with rejoicing. The interior of the home was handsomely decorated with flowers and evergreens. The grounds were lit up by means of Chinese lanterns. So much did everything partake of a festive character, that the old grandfather and grandmother became young again for a night. They were the happy recipients of many presents, among which was a handsome set of gold teaspoons and ladle, from the Consistory of the Third Reformed Church of Baltimore, as a mark of the esteem in which Elder Richtstein is held by his brethren, who bear office with him in the Church. The Consistory were present in a body. Quite a number of the friends of their childhood were present, to extend their congratulations and wishes, for a long life of service in the Church with which they are identified, and which need just such members, in the crisis through which it is now passing.

Nearly all the grandchildren were present, and each group had some valuable gift to be held in remembrance; but certainly nothing could have exceeded the pleasure with which each one called them Grandfather or Grandmother. The evening was spent in a social way, and at a late hour all dispersed, hoping that the evening time of their lives may be lighted by the indwelling presence of Christ. GUEST.

ALMANACS FOR 1879.

The Reformed Church Almanac for 1879 is now out and ready for distribution. They may be had from our Publication Rooms, 907 Arch St., Phila., at the following reduced prices.

1 dozen copies	\$0.65
50 copies	2.50
100 "	4.75
144 "	6.50

When sent by mail, 12 cents per dozen will be added for postage. A specimen copy sent by mail on the receipt of 8 cents in postage stamps.

It will be found an excellent affair, and contains a large variety of matter calculated to impress upon the minds of Christians the duty they owe to God and to the Church. Not a family should be without a copy.

GERMAN ALMANAC.

We have procured a supply of the German Almanacs from the German Publishing House, Cleveland, Ohio, which will be sold at the following prices: A single copy sent by mail on the receipt of 12 cents in postage stamps. 1 doz. 90 cts., to which 17 cents must be added for postage, when sent by mail. When fifty or more copies are ordered, and they are sent by express, 7 cents per copy will be charged.

Married.

On the 12th inst., at Reformed Parsonage, Taneytown, Md., by Rev. P. A. Long, Mr. Solomon M. Bair, to Miss Ida Sponsler, both of Carroll Co., Md.

On the 13th inst., by the same, at Reformed Parsonage, Mr. Daniel M. Brown, to Miss Jennie A. Finnetrock, both of Frederick Co., Md.

On the 13th inst., at the residence of the bride, by the Rev. Chas. G. Fisher, Mr. James W. Stottelmeyer, to Miss Mary A., daughter of Frederick Bright, Esq., both of Frederick Co., Virginia.

At the residence of the bride's parents, near Harrisburg, Pa., March 18th, 1879, by Rev. George W. Snyder, Samuel R. Frantz, of Waynesboro, Franklin Co., Pa., to Mary E., only daughter of Samuel Benson, Esq.

On the 20th of March, by Rev. Z. A. Yearick, at Turbutville, Mr. Aaron Hewer, to Miss Louisa Hilger, both of Northumberland Co., Pa.

On the 12th inst., at the bride's home, near Mt. Crawford, Rockingham Co., Va., by Rev. A. T. Whitmore, Mr. E. S. Tabler, Superintendent of Public Schools, Berkley Co., West Va., to Miss Kate R. Whitmore.

On the 13th inst., by the same, near Greenville, Augusta Co., Va., Mr. Franklin C. V. Brown, to Miss Elizabeth M. Glenn.

In the Church of the Holy Trinity, Philadelphia, on the 19th inst., by Rev. N. McVickers, Alexander K. McClure, editor of the *Times*, to Miss Cora Gratz, of this city.

On the 18th inst., in the Reformed Church, Jefferson, Md., by Rev. N. H. Skyles, Mr. Daniel S. Remsburg, to Miss Annie M. Hoffman, both of Jefferson, Md.

On the 13th inst., by Rev. T. J. Barkley, at his residence, Peter F. McCabe of Allegheny city, to Miss Bella Ayers, of Sharsburg, Pa.

At St. Clairsville, Pa., March 12th, 1879, by the Rev. D. N. Dittmar, Mr. Chambers Emler, to Miss Martha Weimer, both of Bedford Co., Pa.

At the Reformed Parsonage, Schellsburg, Pa., March 6th, 1879, by Rev. H. S. Garner, Mr. A. Jackson Herberger, to Miss S. Etta Miller, both of the vicinity of Schellsburg, Pa.

Youth's Department.

TWO DREAMERS.

BY E. S. D., WILLIAMSTOWN, MASS.

Gretchen in her humble doorway
Sitteth, while the shadows fall,
And her blue eyes filled with longing
Plainly tell us, one and all,
That she sitteth dreaming, building
Castles in the air.

Nature, in her rich profusion,
Spreads before her lovely eye
Untold grandeur, wondrous beauty,
Wealth that money cannot buy;
But she heedeth not, and buildeth
Castles in the air.

Suddenly, a knight comes spurring
O'er the plain in bright array,
Gretchen sees him, and she watches
As he swiftly rides away;
Then again is dreaming, building
Castles in the air.

Lordly castles, splendid garments,
Diamonds, carriages, and gold
Flash upon her dazzled vision,
With a power unknown of old,
And entranced she sitteth, building
Castles in the air.

On another doorstep sitteth
Mabel, with the hazel eye,
While the glowing sunset colors
Beautify the evening sky,
And she too is dreaming, building
Castles in the air.

Soon she sees a poor blind beggar
Coming to her cottage door,
Then with loving words to cheer him
Giveth from her scanty store,
And again is dreaming, building
Castles in the air.

Dreameth not of lordly mansions,
Not of jewelry or gold,
But of deeds of loving-kindness,
Such as cheer a drooping soul,
Dreameth Mabel, as she buildeth
Castles in the air.

And the lovely scene around her
Waketh, as it meets her eye,
Longings for a life immortal,
Thoughts of things that cannot die,
As she sitteth dreaming, building
Castles in the air.

Years have passed and wrought their changes,
Gretchen is a girl no more,
All her idle dreams have vanished,
Girlish fancies all are o'er,
And she sits no longer, building
Castles in the air.

For she rides mid velvet cushions,
Gems adorn her fingers fair,
And in silken gowns she rustles,
Diamonds sparkle in her hair,
For her castles are no longer—
Castles in the air.

But repinings fill her bosom,
On her face a look of pain;
And with aching heart she murmurs:
"Would that I were young again
In the doorway sitting, building
Castles in the air."

Mabel too is young no longer;
But her ripened features show,
She with kindly deeds hath sweetened
Many a cup of bitter woe,
Since she built, in girlhood's hours,
Castles in the air.

Hers is but a humble cottage,
But she may not ask for more,
Not of earthly mansions dream she,
In the happy days of yore,
But she still is dreaming, building
Castles in the air.

Still her eyes are filled with longing,
And she cries, with grateful heart,
"Thank thy God, my soul immortal,
Life eternal is thy part,
And thou mayest build forever
Castles in the air."

—Selected.

THE VALLEY OF DIAMONDS.

"Mamma, is this true about Sindbad's Valley?" asked Robbie, as he pushed aside a well-read volume of stories to climb into my lap at twilight.

"No; but there is a place very like it in reality—the Transvaal Republic in Africa, which has just been annexed to Great Britain. Diamonds are found here in the earth and the mud. A Dutch farmer, named Van Wyck, who lived in a common and small house, the walls of which had been built of mud from a neighboring pond, was greatly surprised to find diamonds imbedded in them. He and his neighbors began to dig the soil, and diamonds were found until they reached a bed of rock underneath."

"What a nice place to play," said Robbie.

"Yes, indeed. There was another Dutch farmer named Jacobs, who lived at the Cape, and whose little boy used to amuse himself by picking up pretty pebbles from the banks of the neighboring river. One day he found a pretty, sparkling stone, which shone so brightly that his mother noticed it, and showed

it to a man with the curious name of Schlack Van Niekerk, who took an interest in such things. He wished to buy it, but Mrs. Jacobs laughed at the idea, and gave it to him freely."

"What became of it at last? Was it really a diamond?" questioned Robbie.

"Yes; it passed through a good many hands, and was at last exhibited at the Paris Exposition in 1867, and examined by the learned people of all nations and countries, and bought at the end of it by a Sir Philip Wodehouse, for £500."

"I wonder whether the little boy got any money for it."

"I do not know. There are a great many curious stories about the discovery of diamonds in different countries. The celebrated diamonds of Bahia, in Brazil, were discovered by a slave. The children in Brazil, it is said, used to find gold and diamonds in the roads and the little brooks in which they played until they were so closely worked."

"Are they worked now?"

"Yes; and when a fortunate negro finds a diamond weighing seventeen and one-half carats, he is crowned with a wreath of flowers and carried in triumph to the manager, who gives him his freedom, a new suit of clothes, and permission to work for wages."

"Mamma," said Robbie, looking at my hand, "your ring has diamonds all around a red stone—what is that?"

"That is a ruby. The finest blood-red rubies are found in Burmah, the land of the white elephant, and they are prized so highly that they are very difficult to procure. The king has one which is said to be as large as a pigeon's egg, but which no European is ever allowed to see. The two magnificent rubies that were sold and brought to England in 1875, were escorted by an armed guard to the ship, because the people were in such a state of excitement."

"They must like rubies better than diamonds."

"They do; and these splendid gems can be put in a fire where the diamond would be entirely consumed (for a diamond can be burned like coal—it is a crystal of pure carbon—if the heat is only great enough), and the rubies will only glow and shine in the fire with a clearer and richer red color."

Robbie looked at my ring with a deep interest.

"The superstitious and ignorant people in the Tartar wilds of Badakshan, where rubies are also found, think they are in pairs, and the finder of one will hide it and look for its mate."

"Have the people in Burmah any such stories?"

"Oh, yes; at the place where the rubies are found the people think the rubies ripen like fruit, and that they turn from their first colorless state to yellow, green, blue, and, last of all, the glowing and incomparable ruby-red."

"Are there no stories like these about diamonds, mamma?" asked Robbie, earnestly.

"Oh, yes; the people used to believe that the diamonds would keep off insanity, nightmares and horrible sights from its owner, and save him from vain fears; but the real histories of the beautiful diamonds are much more interesting than these idle fancies."

"Tell me some of them, mamma."

"Diamonds are of every color—rose-colored, green, blue and white. An artistic goldsmith once made a most exquisite spray of colored diamonds of every tint that could be collected during ten years' search. Some of the finest have beautiful names, and are famous through all the world. There is the 'Hope' diamond, which is blue; the 'Star of the South,' and the Koh-i-Noor, or 'Mountain of Light.'"

"O, how pretty that is!"

"It has a wonderful history too, and is said to have belonged to many great kings, and to have been won in a great battle in India. It is now in England."

"Who has the finest diamonds?"

"I do not know; but the Emperor of Russia has a great many splendid gems, and among them are two famous diamonds called the 'Shah' and the 'Orloff.' The 'Shah' was the gift of a Persian prince, and has a Persian inscription. The 'Orloff' is a rose diamond,

and is now set in the top of the Russian imperial sceptre, but it is said once to have been one of the eyes of an idol in a temple in India. Some say it was set once in the famous peacock throne of Vadir Shah. Then it was stolen by a French soldier and sold to a Jew, and at last bought for an immense price by the Empress Catharine of Russia."

"Robbie, Robbie!" called Frank, who had just come from a visit. "Let's go play with our new puzzles."

Robbie slid down from my lap very quickly, and ran to meet his brother; and so our talk about diamonds ended for that evening.—*Christian at Work.*

A SINGULAR BIRD FACT.

It has for a long time been an enigma to the ornithologist how certain species of small singing birds, which spend the winter in Egypt or Algeria, and the summer in Southern or Western Europe, ever succeed in crossing the Mediterranean, as many of them are not able to fly one-quarter of a mile without resting. The Bedouins of Northern Africa say that they travel on the backs of larger birds, whiling away the dreary hours of the sea voyage by their song, and Bedouin poetry swarms with allusions to this charming picture of the songless stork carrying on his powerful back a cluster of small songsters across the sea. And singularly enough, the peasants of Southern and Western Europe say exactly the same. Every European country has thousands of stories about the splendid gifts which the storks bring along from the Nile, and among these gifts are always mentioned as the first, babies and singing birds. But in spite of this remarkable unanimity in the lower spheres, none has dreamed of finding a fact at the bottom of these tales until lately, one great ornithologist after the other—Hengliiss, Rob, Hedenborg, etc.—declares himself willing to accept the explanation; nor have traces of positive proof been altogether lacking.

MACMAHON AND THE ARABS.

Here is an incident in the history of the old soldier who was, until lately, the marshal president of France. At the close of the battle of Terchia, Gen. Achard, desiring to send an important message to a subordinate commander four miles away, intrusted it to MacMahon. He offered him a squadron of mounted chasseurs as an escort, but it was declined, and the brave soldier rode off alone. He had proceeded some distance on his journey, when suddenly he beheld a host of Arabs in pursuit of him, and a deep ravine in front of him. There was no alternative other than to jump the ravine or be slain by his pursuers, and putting spurs to his horse, he cleared the gulf at a bound, the horse breaking one of his legs as he struck the opposite side. The Arabs recoiled from the dangerous leap, and contented themselves with discharging a shower of bullets after him. MacMahon escaped unharmed, and reached his destination in safety.

THE CHILD-DIKE.

Holland is a beautiful country, full of green fields, with cattle and sheep grazing in the pastures; but there are few trees and no hills to be seen. The ground is so flat and low that two or three times the sea has rushed in over parts of it and destroyed whole towns. In one of these floods, about two hundred years ago, more than twenty thousand people were drowned. In some of the towns that were flooded not a creature of any kind was left alive.

A large part of the water that came in at the time of that flood still remains. It is known as "the Maas," and in one part of it there is a little green island—a part of an old dike or dam—which is called the "kinder-dike," or child-dike, and it got its name in this way.

The waters rushed in over one of the little Friesland villages, and no one had any warning. In one of the houses there lay a child asleep in its cradle—an old-fashioned cradle, made tight and strong of good stout wood.

By the side of the cradle lay the old

cat, baby's friend, probably purring away as comfortably as possible. In came the waters with a fearful roar. The old cat, in her fright, jumped into the cradle with the baby, who slept through all the turmoil as quietly as ever. The people were drowned in their beds. The house was torn from its foundations and broken in pieces. But the little cradle floated out on the angry sea in that dark night, bearing safely its precious burden.

When morning came there was nothing to be seen of the villages and green meadows. All was water. Hundreds of people were out in boats trying to save as many lives as possible; and on this little bit of an island that I have spoken of what do you think they found? Why, that same old cradle, with the baby asleep in it and the old cat curled up at her feet, all safe and sound.

Where the little voyagers came from, and to whom they belonged, no one could tell. But, in memory of them, this little island was called "kinder-dike,"—the child-dike—and it goes by that name to this day; and this story is told to thousands of little people all over Holland as a remarkable instance of God's providence.—*The Nursery.*

CHARLIE'S LESSON.

THIRD COMMANDMENT.

"What are you rattling off at such a rate, Charlie, boy?" asked little Charles Radcliffe's Aunt Helena, as she came upon the piazza one Sunday morning before Church time, and found her nephew perched upon the piazza rail with an open book in his hand; the while his busy tongue, as fast as it could move, chattered some sounds like these—

"Shltnut ake thname
Thlordihedgn vain.
Flordnt oldim giltis,
Takhishnamu vain."

Over and over Charlie turned this strange sounding medley on his tongue, and Aunt Helena looked at him in a puzzled way, trying to make out the sense, if sense there might be, in any of it. At last she asked, "Where did you learn that gibberish, Charlie, and what do you mean by it, pray?"

Charlie seemed surprised. "Why, Auntie," he cried, "don't you know your Commandments? That is a Commandment. I learned it out of the Bible."

"Oh," said Auntie. "Out of a Choctaw or Cherokee Bible, probably. I do not know the Commandments in any such language as that."

"Why," laughed Charlie, "that isn't Choctaw or Cherokee. It's just—well I guess it's English—only it's the careless sort. Mamma didn't understand it any better than you did. She passed just now, and said it was naughty to jabber nonsense in such a fashion on Sunday."

"Won't you please translate your 'careless English' into good plain English for my benefit?" asked Aunt Helena, kindly.

"Oh, you know it," said Charlie, gayly. "It is the Third Commandment: 'Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.'"

"Do you understand this Commandment?" asked Auntie.

"Oh yes, indeed," said the little lad. "It means you mustn't curse and swear—be profane you know."

"What is it to be profane?" asked Aunt Helena.

"I know," said Charlie, smiling, "but I can't exactly tell. Wait a moment, and I'll find out."

Then he ran to the dictionary and looked up the word. His mother had taught him to do this whenever he came upon a word, the meaning of which he thought he understood, but which he could not define.

"To be profane means to treat any sacred subject with irreverence or neglect. To profane the name of God is to speak or use it lightly, irreverently or wickedly, and not with that respect and reverence that belongs to holy things," said Charlie.

"Yes," answered Auntie. "And ac-

cording to this, it is a sin against God to use His holy name in any but a reverent manner."

"Yes," said Charlie, promptly. "Then was my Charlie in his careless sort of 'English' just now, using the name of God in a sacred or reverent manner?"

Charlie blushed, but made no answer.

"I hope my little boy has now learned the Third Commandment," said Auntie. "It is a lesson that none of us can learn too early or too thoroughly."

"The name of God is the holiest of all sacred names. We should never let it lightly pass our lips, or use it except with the utmost reverence. To use God's name in wicked cursing or swearing is a fearful wrong. To speak it lightly or unthinkingly is also wrong. And God has said that He will not hold him guiltless that taketh His name in vain."

Charlie is a man now, but he has never forgotten the lesson of his "careless English," and always remembers the true meaning of the Third Commandment.—*Child's Paper.*

THE NOISE OF THE FINGER.

In the current number of the *Medical Record* Dr. Hammond says that when you poke the end of your finger in your ear the roaring noise you hear is the sound of the circulation in your finger. Which is a fact, as any one can demonstrate for himself by first putting his fingers in his ears, and then stopping them up with other substance. Try it, and think what a wonder of a machine your body is, that even the points of our fingers are such busy workshops that they roar like a small Niagara. The roaring is probably more than the noise of the circulation of the blood. It is the voice of all the vital processes together—the tearing down and building up processes that are always going forward in every living body, from conception to death.

Pleasantries.

Dr. Holmes says that crying widows marry first. There is nothing like wet weather for transplanting.

There's no disgrace in being poor—the thing is to keep it quiet and not let your neighbors know anything about it.

A very ugly woman, toying with a pug dog in front of the café on the boulevard, said to Rusty: "Kiss me and I will give you this piece of sugar." A street Arab passing by exclaimed: "Don't she ask a high price for her sugar?"

A person who was recently called into court for the purpose of proving the correctness of a surgeon's bill, was asked by the lawyer whether "the doctor did not make several visits after the patient was out of danger?" "No," replied the witness, "I considered the patient in danger as long as the doctor continued his visits."

Burdette, of the *Hawkeye*, is traveling, and says: "Since leaving Burlington a week ago, I have spent the greater part of my time getting up at two o'clock in the morning to catch trains. Early rising may be very beneficial as a health-promoting habit, but it isn't the sweetest thing on earth as an amusement, or a simple means of killing time. And then, if you ride on the cars all that day, you get sleepy. And you sleep a little."

"Now, you can't sleep when you first get on the car. You are wide awake. The car is always cold at that unearthly and unchristian hour. And you have to either sit on the wood-box or have a timid quarrel with some man traveling on a pass or a half-fare ticket to make him let you have a small fractional part of one of the four seats he has spread himself out over. If you don't weigh any more than myself, you do as I do—pick-out the cross-looking brakeman on the train, call him 'conductor,' and give him half a dollar to get you a seat. "And it just makes the immortal gods lie down on the grass and hold their ambrosial scented breath to see him waltz in and stir up the menagerie."

Sunday-School Department.

SCRIPTURE LESSONS.

APRIL 6. LESSON 14. 1879.

Palm Sunday. John xii. 12-19.
THE TRIUMPHAL ENTRY.

12. On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem.
13. Took branches of palm-trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.
14. And Jesus, when he had found a young ass, sat thereon; as it is written,
15. Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.
16. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.
17. The people therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

COMMENTS.

The writer of the Epistle to the Hebrews (chap. iii. 2) speaks of Jesus enduring "contradiction against himself." We wish to make one prominent observation here. An angel told the mother of Jesus that her divine Son would be of *kingly* blood, a descendant of Israel, and that He would sit on the throne of Israel (Luke i. 32-33). The "wise men of the East" inquired for the "king of the Jews," while He lay a babe in Bethlehem (Matth. ii. 2), in accordance with the prophecy uttered by Balaam 1500 years before (Numb. xxiv. 17). The Baptist precluded His advent by proclaiming that "kingdom of God at the door" (Matth. iii. 2). Jesus announced His public life in the key-note of the "kingdom of heaven"—the "kingdom of God" (Matth. iv. 17; Mark i. 15; Luke iv. 43). Of this kingdom He was to be author and founder; it was to be imperishable (Matth. xvi. 18, 19); and universal (Matth. xxviii. 19; Mark xvi. 15). But when His followers, elated with great expectations, would make Him king, He blasted their hopes by retiring into solitude (John vi. 15). The prayer of the mother of James and John for an official station, He pronounced a silly one (Matth. xx. 20-22; Mark x. 35-38).

The explanation to this apparent contradiction between His claim and conduct He gives us in His answer before Pilate, in which He declares His kingdom to be not of this world (John xviii. 33-38). It is to be a moral kingdom—a kingdom of truth, virtue and grace. His disciples were forbidden to hope for external pomp (Luke xvii. 20, 21), or exaltation (Matth. xx. 25-28; Mark x. 42-45; Luke xxii. 25-27). To establish this kingdom in the bosom of society, He invariably said would require His blood and life (John x. 11-16; Luke xxii. 20; Matth. xxi. 33-44; xxvi. 28).

The only two sayings which seem to imply that He thought of employing the secular arm are—Matth. x. 34-36, and Luke xxii. 36. But the former utterance tells more loudly of the opposition and rage which the principles of His empire would excite in an opposing world than of the employment of violent means; whilst the latter is but a figurative way of informing His adherents of their own danger, else He could not have added that "two swords" would answer for the emergency (v. 38).

But one remarkable public act of Jesus does seem to indicate that He intended to use the secular arm, and failed—His triumphal entry into the capital of the nation. It wears the look of an unsuccessful attempt at revolution.

But who will deny, that He entered on this last journey to the infatuated city with the conviction that He was to be executed there and then? (Matth. xxi. 17-19; Mark x. 32-34; Luke xviii. 31-34; John xi. 7-16). Whatever the masses may have thought, He foretold it to be the way of the cross and death to Himself, before He left Galilee. Nor was Pilate, the usually vigilant Roman governor, alarmed. The Roman guards were not multiplied in the places either. To the authorities the demonstration, however noisy, was but a common occurrence. It was a custom for Jewish pilgrims, on their way to the Temple, on festival occasions, to travel in companies, and to cheer their journey with animated songs. As the Passover was at hand, what more natural than that the increasing multitudes, when learning that Jesus, who had raised their countryman Lazarus, was come, and, struck with curiosity and admiration, as well as cherishing the idea that He was indeed the long-promised Messiah, should, in joyful procession, and with loud acclamation, usher Him into the capital, and even salute Him as King of Israel? Yet Jesus was unmoved; and after having the city and temple in possession, He but cleared the house of His Father of avaricious merchants, and returned to Bethany again the same evening.

But is His triumphal entrance into Jerusalem, then, a mere freak of the masses—nothing more? It was doubtless foreseen and embraced in His plan, else would He have avoided the multitude altogether. But it was the natural product of circumstances, still, without any arrangement on His part. He, therefore, yielded to the enthusiasm of the people, whose activity we may interpret as an unconscious prophecy of the fact, that He is King of Zion. He chose to take "the voice of the people as the voice of God." And hence His triumphal entry is regarded as a cardinal and eloquent act in His life.

VERSE 12. This "next day" was on Monday. The "feast" was the Passover—and such a Passover as had never been celebrated before! This time the "Lamb of God" was slain, indeed. The ninth verse tells us the reason of the extraordinary crowd.

13. As *Bethany* means "the house of dates"—the fruit of the palm-tree—we may learn of its abundant growth in and about the neighborhood, and can readily realize the fact that the people resorted to its branches. They were of an open, flat nature and form. Think of the palm of the hand, or the palm-leaf fan. They did not impede travel though the road were carpeted by them. They were symbols of victory, too (Rev. vii. 9, 10). *Hosanna*. "Save, we pray!" (Ps. cxviii. 25). See also 2 Sam. xiv. 4; 2 Kings vi. 26. Had Jesus contemplated an assumption of sovereignty, how easily He might have consummated it! In the name of the Lord. They regarded Him as foretold by the Lord's prophets, and clothed in the Lord's power. *King of Israel*. The long-promised Messiah, who was to grant the nation deliverance from the Roman yoke.

14. How the *young ass* was found, we learn in Matth. xxi. 1-7; Mark xi. 1-6. This animal was mounted by rulers when going on

missions of peace; whilst *horses* were used in war. He came "meek and lowly" (Matth. xxi. 5) indeed; but not because He rode "an ass, or a colt the foal of an ass." This rather marked His royalty. But John would contrast the exultation of the crowd with the quiet demeanor of Jesus. His entrance into the city was a triumph of humility over outward display, as well as of truth over malice, or of God's designs over man's intentions.

15. This was a prophecy of Zechariah (chap. ix. 9), who wrote 500 years before. *An ass's colt*. Mark speaks thus—whereon never man sat. An animal that had been used for working purposes previously could not be employed for sacred purposes. The peculiar character of our Lord's royalty required just such an animal.

16. Here we learn that the masses were more swayed by foreboding impulses than by clear understanding. The whole transaction is more of a prophecy than a fact. Feeling and life are never fully encompassed by the intellect; especially not in seasons of inspiring excitement. After the out-pouring of the Spirit, many ancient utterances and facts only became plain to His disciples. In the light of the New Testament, the Old can only be understood. Let us study Moses and the Prophets.

17, 18. We must conceive of the procession as being swelled by constantly arriving delegations. Mark speaks of those "that went before," and of those "that followed." The disciples and others were now on their jubilee-journey towards the city, and were met by the multitude of curious and admiring ones that had heard of Jesus' great miracle. The shouting itself was of a responsive order.

19. This falling in, on the part of the multitude, on account of the raising of Lazarus, excited the rage of the Pharisees afresh. *The world*—everybody. Their threatenings and excommunications availed nothing. It was a confession on their part, too, of Christ's victory. Rulers and masses, therefore, accorded Him a triumph, without, however, knowing or meaning what they did.

PRACTICAL THOUGHT.—The Christian Church and the believing heart can best observe and celebrate Christ's triumphal entrance, by more effectually dedicating themselves to His sanctifying grace, that they may serve their King with gladness.

WHAT MAN CANNOT DO.

Creation is the work of God alone. It must be so. If any doubt it, let us bid them make the effort to create the smallest object. The potter places his clay upon the wheel, and shapes it after his own pleasure; he fashions the vase, but he is not the creator of it. The clay was there beforehand; he does but change its shape. Will any man who thinks he can play the creator, produce a single grain of dust? Call now, and see if there be any that will answer thee—call into nothingness, and bid a grain of dust appear at thy bidding. It cannot be. Now, inasmuch as Paul declares the Christian man to be a new creature, it is proven that the Christian man is the work of God, and the work of God alone. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man; but of God."—Rev. C. H. Spurgeon.

CHRIST IN CHRISTIANITY.

Both intellectually and morally, Christ is Christianity. Christianity is not related to Him, as a philosophy might be to a philosopher; that is, as a moral or intellectual system thrown off from the mind of its author, and resting thenceforward only on its own merits. A philosophy may thus be severed altogether from the person of its originator, with entire impunity. Platonic thought would not have been damaged if Plato had been annihilated. But detach Christianity from Christ, and it vanishes before your eyes into intellectual vapor. For it is the essence of Christianity, that day by day and hour by hour the Christian should live in conscious, felt, sustained relationship to the ever-living author of his creed and his life. Christianity is non-existent apart from Christ; it centres in and radiates from Him. It is not a mere doctrine bequeathed by Him to a world with which He has ceased to have any dealings. It perishes outright when we separate it from the living person of its founder. Christ is the quickening spirit of Christian humanity. He lives in Christians; thinks in Christians; acts through and with Christians; and is associated with every movement of the Christian's deepest life. That life is a loyal homage of the intellect, of the heart, and of the will to a Divine King, with whom will, heart, and intellect are in close and constant communion, and from whom there flows forth through the truth, and the sacraments, and the Spirit that supply of light, and love, and resolve that enriches and ennobles the Christian soul!—Bampton Lecture, by Liddon.

UNAPPRECIATED.

It may be, friend, you are a very good sort of a man, judged by the commercial standard, by the standard of the club, and even by the standard of the church. We don't doubt but that you are a pretty good sort of a man measured by your own standard; but—I hope the composers will place a long dash after that word but, for there was a great deal of thinking that came after it. What was I thinking about? Your wife, perhaps; your mother; your sister,

or any one whose kindness and courtesy and affection minister to you, and you don't appreciate the ministry.

The unappreciated ones, who love us and serve us; I am thinking of them. And as I think, faces come out of the air in front of me, and stand out of sight as if they were living faces. There is the face of a mother—a worn face; a face that is wrinkled as years and labor and troubles wrinkle a face; eyes that show a growing dimness as they gaze at me; hands no longer plump; fingers no longer rounded; hair half gray and half brown. The face of a woman that has done work—hard work; work for many; done it for sixty years—done it faithfully, lovingly, heroically, but has never been appreciated for doing it.

Another face? Certainly. Whose? Your wife's. Not old nor young—forty, perhaps. The face of a woman that does every thing from love; of a woman who has been busy all day long that your house might be a home for you; a woman you left without a kiss this morning, and whom you forgot to greet as you came in at night. And yet there were your slippers by your chair, the evening paper on the table; the table spread for tea—every thing clean, orderly, homelike. And you scarcely greeted her! Brute? Pretty near it. What do you think?—Golden Rule.

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Imitation Turkey, Gilt. 3

largest establishment of this kind on this continent. New
Pianos, \$125. New Organs, \$65 and upwards. Beware of
imitators. DANIEL F. BEATTY, Washington, N. J.